Epigraphia Telanganica

Volume 4

Post-Kakatiya Telangana

Editor
Gajjala Vasanta Lakshmi

General Editor
Dr. Gautam Pingle

Dr. MCR Human Resource Development Institute
Government of Telangana
Hyderabad

Epigraphia Telanganica

Volume - 4

Post-Kakatiya Telangana

Editor

Gajjala Vasanta Lakshmi

General Editor

Dr. Gautam Pingle

Dr. MCR Human Resource Development Institute

Government of Telangana

Hyderabad

2023

Epigraphia Telanganica

VOLUME 4
Post-Kakatiya Telangana

First Edition: September, 2023
Copyright © Dr MCR Human Resource Development Institute, Hyderabad

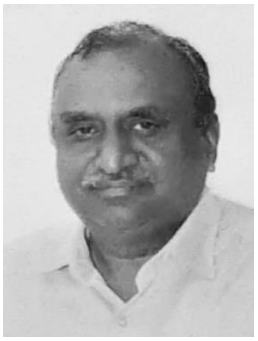
Dr MCR Human Resource Development Institute
Government of Telangana
Road No 25, Jubilee Hills, Hyderabad 500033
Email: info@mcrhrdi.gov.in
Tel: +91 40 23548487

All rights reserved. Reproduction and dissemination of material in this information product for educational or other non-commercial purposes are authorised without any prior written permission from the copyright holders, provided the source is fully acknowledged and appropriate credit given. Reproduction of this information product for other commercial purposes is prohibited without written permission of the publisher.

ISBN: 978-81-957545-8-8

PRICE: Rs 700/-

Designed and produced by Supriya Bhalerao of Booksline, a unit of SRAS Publications, Hyderabad 500034, Telangana
Tel: +919849008016



Foreword

The inscriptions engraved on stone or metal are primary sources for the reconstruction of the history of our past. To collect these inscriptions individual scholars as well as government institutions have been working on the collection, decipherment, and publication of these records. In this regard Dr. MCR HRD IT's Centre for Telangana Studies, took the initiative to collect and compile all published inscriptions belonging to Telangana State and placed them in chronological order.

This is a work of a total of four volumes. Volume-I - Pre-Kakatiya Telangana - includes the inscriptions from first century AD to those of the Western Chalukyas of Kalyana – overlords of Telangana. Volume-II - Imperial Kakatiyas - includes inscriptions from early Kakatiyas to first imperial ruler Kakatiya Ganapatideva. Volume-III - Decline of Kakatiyas - includes the inscriptions of Rudramadevi and Prataparudra-II. Volume-IV- Post-Kakatiya Telangana - includes inscriptions of rulers that succeeded the Kakatiyas.

I hope these volumes will help and fulfil the needs of the scholars and historians engaged in the historical research of Telangana State. I am sure that all scholars and students interested in Indian history will welcome this publication.

27/9/2023

Dr. Shashank Goel, IAS
Director General
Dr. MCR HRD Institute of Telangana &
E.O.Spl. Chief Secretary of Government of Telangana

Hyderabad
September 2023

Preface

The problem with the history of Telangana (as it is to an extent with that of India generally) is that the earlier the period under review the scarcer are the basic documents and sources. This has to do with the destruction of records in the turbulent periods due to invasion and conquest. Successive rulers may not have had the same interest or allocated funds to preserve the sources of history of their predecessors in power. It is largely under British rule in India that the indigenous sources – Hindu, Jain, Buddhist and Muslim – were systematically sought out and published. The British interest stemmed from their desire to learn about the country and people that they happened to rule.

In the case of Telangana, official sources of its history emerge with Mughal invasion and conquest. For the earlier periods, we have to rely on accounts by travellers and oral stories of the rulers and conditions in the land. Considerable evidence is also available from the epigraphs – both in stone and copper – that were spread across the region

However, the availability of epigraphical evidence is scattered in various publications of the central and state agencies. The purpose of this set of volumes is to bring together all the published sources of epigraphs concerning Telangana so as to enable scholars to access them easily.

The effort has been painstaking and has taken two years by a dedicated scholar, Ms. Vasanta Lakshmi, who has devoted her time to this task. Such an effort can come only with internal drive and passion for the task. Ms. Vasanta Lakshmi has been solely responsible for this output. My role, as General Editor, has been peripheral and advisory and I have enjoyed seeing the work emerge and the questions of method being raised and solved.

The Centre for Telangana Studies of the MCR HRD Institute of Telangana is pleased to have supported this effort and ensured the publication of all four volumes of Epigraphica Telanganica. Successive Directors-General – Mr B.P Acharya IAS, Mr Harpreet Singh IAS, and the present ADG, Mr Benhur Mahesh Dutt Ekka IAS, present Director General Dr Shashank Goel IAS have made it possible by their support and goodwill.

General Editor
Dr Gautam Pingle
HEAD,
Center for Telangana Studies & Dean of Studies
MCR HRD Institute of Telangana

Acknowledgments

I would like to take this opportunity to thank the Government of Telangana. This project Epigraphia Telanganica was initiated and seen through by the Centre for Telangana Studies, Dr. MCRHRD Institute of Telangana.

It is my duty to express my profound gratitude to Dr. Gautam Pingle, Head of Centre for Telangana Studies and Dean of Studies, for initiating the project and for guidance throughout. Most importantly, has been the continued support of successive Director Generals of Dr. MCR HRD IT, Sri B.P. Acharya, IAS, Sri Harpreet Singh, IAS, present ADG Sri Benhur Mahesh Dutt Ekka, IAS and Present Director General Dr. Shashank Goel, IAS. Without their continued support this work would not have been completed.

My gratitude to the libraries who provided access to the library and helped me to collect the necessary data. In this Department of Heritage Telangana Library-Hyderabad, G.P. Birla Library-Hyderabad, C.P. Brown Research Centre for Languages-Kadapa, Deccan College Post-Graduate and Research Library-Pune, Dr MCR HRD IT library and its Librarian Srinivas Bashetty and Junior Assistant G. Neelappa.

My sincere gratitude to Dr. K. Muniratnam Reddy, Director (Epigraphy), Archaeological Survey of India (ASI), who allowed me to use some unpublished inscriptions from his collection in Epigraphia Telanganica.

My gratitude is due to Dr. Aruna Borra (Telugu scholar), Dr. Madhusoodana Pai (Sanskrit scholar) who helped with the translations of two inscriptions. Also my thanks to Divya Archana for her support.

Above all I am grateful to my parents G. Chinna Kumara Swami Reddy and Sai Lakshmi, and my brothers Arjun, Ganesh, Siva and my husband M. Sudarshan Reddy.

Editor
Gajjala Vasanta Lakshmi
Research Assistant,
Center for Telangana Studies
MCR HRD Institute of Telangana

…….

Contents

Foreword	***3***
Preface	***4***
Acknowledgments	***5***
Contents	***6***
General Introduction	***7***
List of the rulers mentioned in the Inscriptions	***11***
1. Delhi Sultanate (Tughlaq)	**13**
2. Musunuri Chiefs	**15**
3. Racherla Velamas	**17**
4. Reddy Kingdom/Reddies of Kondaveedu	**42**
5. Bahmani Kingdom	**46**
6. Gajapatis of Odisha	**49**
7. Vijayanagara Empire	**63**
8. Qutb Shahi	**91**
9. Adil Shahi	**155**
10. Mughal	**156**
11. Sikh	**163**
12. Nizams of Hyderabad/Asaf Jahi	**164**
13. Rajas of Wanaparthy	**172**
14. Indeterminate Inscriptions	**173**
15. Plates of the Inscriptions	**249**

……..

General Introduction

The purpose of this work *Epigraphia Telanganica* is to compile all the inscriptions in a chronological order from various published and unpublished sources related to Telangana. These inscriptions constitute valuable historical evidence for the history of Telangana. It is intended to help scholars working on the history of Telangana.

The leading work on Kakatiya history has been that of Cynthia Talbot's "*Pre-colonial India in Practice: Society, Religion, and Identity in Medieval Andhra"*. She has accessed almost all of the published inscriptions and formed the basis of her scholarship on Telangana in the Kakatiya period. This has led to the idea of compiling all these inscriptions chronologically so as to enable future scholars who may not have the resources, time and effort to do the same.

Most of the inscriptions are in the languages and scripts of Brahmi, Prakrit, Nagari, Sanskrit, Siddhamatrika, Nandinagari, Kannada, Telugu, Hindi and Tamil. However only English translations of these inscriptions are compiled in this work. In the case of two inscriptions where translations were not available, we have taken help from Dr. Aruna and Dr. Madhusoodan. Some unpublished inscriptions are taken from the collection of Dr. Muniratnam Reddy. Nine inscriptions were translated by the editor of these volumes, G. Vasanta Lakshmi.

A total of 2396 inscriptions were compiled from various sources like *Epigraphia Indica, South Indian inscriptions, Archaeological Survey of India: Annual Reports on Indian Epigraphy, Epigraphia Andrica, Andhra Pradesh Government Archaeology Series No. 3. Kannada Inscriptions of Andhra Pradesh, Indian Antiquary Reports, Andhra Pradesh Archaeology A Review, Annual Reports by State Archaeology Department, Copper plate inscriptions of the state museum Hyderabad, Corpus of inscriptions in the Telangana Districts of H.E.H. The Nizam's Dominions, Dynastic list of Copper plate inscriptions, Inscriptions of Andhra Pradesh Cuddapah District, Inscriptions of Andhra Pradesh Kurnool District, Inscriptions of Warangal District, Inscriptions of Karimnagar District, Inscriptions of Andhra Pradesh Nalgonda District, Inscriptions of Andhra Pradesh Mahabubnagar District, Stone Sculptures in the Alampur Museum, Inscriptions of Telangana Nizamabad District, Inscriptions of Andhra Pradesh Medak District, Andhra Pradesh Archaeological Series No.9., Selected stone inscriptions of Andhra Pradesh, A Catalogue of inscriptions upto 1964, Select Epigraphs of Andhra Pradesh, Memories of Archaeological Survey of India. No-6: The Temples of Palampet* and *Corpus inscriptions of Telangana districts, etc.* In this collection 1916 are the main inscriptions and 480 are the variants of some of them. These variants are indicated with 'Also'.

This work is divided into four volumes. The Kakatiya dynasty had its foundation and was based in present-day Telangana. However, as it expanded its rule the Kakatiya dynasty inscriptions were located in districts of Nellore, Kadapa, Krishna, East and West Godavari, Kanchi, Gaya, Tumkur and Kurnool. These are also included in second and third volumes.

Volume-I - "Pre-Kakatiya Telangana" - consisting of 829 inscriptions (695 inscriptions and 134 variants), deals with the pre-Kakatiya period. This volume contains inscriptions related to the periods when Telangana was ruled by the dynasties of Ikshvaku, Vishnu Kundin, Western Chalukyas of Badami, Eastern Chalukyas of Vengi, Pallava, Rashtrakuta, Chalukyas of Vemulawada, Western Chalukyas of Kalyana, Kalachuri, Haihaya, Madugonda Chalukya, Eastern Ganga, and Kanduri Chodas. Large number of inscriptions are related to Western Chalukyas of Kalyani.

The earliest Telugu inscription is by Vikramaditya-I of the Western Chalukya of Badami kingdom, found in Amudalapadu, Alampur Taluk, present day Jogulamba Gadwal district back to 30th April, A.D. 660. This has the merit of recording the earliest use of Telugu alphabets in Telangana. The inscription`s script uses old Telugu-Kannada alphabets and the language is Sanskrit.

Only one Pallava copper-plate inscription is included in this volume which is at the State Museum whose find-spot is unknown. Kanduri Choda inscriptions are also included. Kanduri Chodas were contemporaries of Kakatiyas, but relatively less known. Their inscriptions were found in the districts of Mahabubnagar and Nalgonda.

Volume-II - "Imperial Kakatiyas" - comprises 589 inscriptions (425 inscriptions and 164 variants) starting from early Kakatiya chiefs to Kakatiya sovereign Ganapatideva. Initially Kakatiyas were the feudatories of Western Chalukyas of Kalyana and ruled Telangana as their subordinates. Notable Kakatiya chiefs were Gundyana, Beta-I, Prola-I, Beta-II/Betrarasa and Prolarasa/Prola-II. Kakatiya sovereignty begins with Rudra/Prataparudra-I and continues to Mahadeva, Ganapatideva, Rudradeva Maharaja/Rudramadevi and Prataparudra. After becoming independent rulers, Kakatiyas adopted the titles of Western Chalukyas, using terms/ titles like *Mahamandaleswara, Pattodathi, Sri Pada Padmopajivi* etc in their inscriptions.

This volume deals with the inscriptions of Kakatiyas up to and including the reign of Ganapatideva. Majority of inscriptions in this volume belong to the period of Ganapatideva's rule. He was the greatest ruler of this dynasty who ruled for over 60 years. Under his rule the Kakatiya domains achieved imperial status. These inscriptions are made on behalf of himself and his subordinates. These inscriptions mainly record the expansion of his territory, his marriage to Ayya Princesses and land donations to the various temples.

The Bahal inscription of the Devagiri Yadava King Singhana has been added in this volume as it mentions the capture of Prince Ganapatideva in the war between Kakatiya Rudra and Yadava Jayatugi. Ganapatideva was made king of 'Trikalinga' after his release. But how much time he was in the captivity of Yadavas is not known. During the period of Ganapatideva's captivity Racherla Rudri Reddy suppressed the rebellions in Kakatiya territory and successfully negotiated the release of Ganapatideva from the captivity. This is one of the most prominent events in the history of Kakatiyas. After his release, the friendly relation between Kakatiya and Yadava kingdoms continued till his reign.

Inscriptions of Kakatiya Nayakas like Racherla, Viriyala, Malyala, Natavadi, Cheraku, Kota and Kayastha were also added in this volume. In this Chebrolu Inscription of Jaya mentions about the expedition of Divi or Island (*Diviseema*) by Ganapatideva, his marriage to Ayya princesses Naramba and Peramba, entry of the Ayya Prince Jaya in his service as a Gajasenapati (chief of elephant troops) and Ganapatideva's grant to Jaya of the city of Shanmukha (Chebrolu). This inscription gives the earliest authenticated date of Ganapatideva's reign.

Another notable inscription from this volume is the Bayyaram tank inscription of Ganapatideva's sister Mailambika. This inscription gives the genealogy of Kakatiya`s and her marriage to Natavadi Rudra.

The inscription of Ganapambika/Ganapamba (Ganapatideva's daughter) reveals the marriage relations with the Kota family. Yenamandala inscription and Mogalutla Grant of Ganapamba records the marriage of Ganapamba to Kota chief, Beta, and his death, because of disease, her

rule in the Amaravati region. Inscriptions indicate that after the death of her husband Ganapamba ruled his share of the territory with the help of her father. Not only royal women, women employees of the king also donated cows for the perpetual lamps in various temples. Yeitasani who called herself *Sri Pada Padmopajivi* (subordinate) of Ganapatideva in her Vadapuru inscription mentioned the donation of cows to the temple of Ramesvara in the merit of Ganapatideva. From this, one notices that many aristocratic women occupied prominent positions in his rule; they were allowed to rule, construct and donate lands, cows to temples in the name of their loved ones and their sovereign.

Last inscription of Ganapatideva along with Rudradeva maharaja is in A.D. 1267 from Upputuru. According to this inscription Ganapatideva was still alive during this inscription period. During Ganapatideva`s rule the Kakatiya kingdom reached its imperial zenith. His subordinates were loyal and there are marital alliances involving tributaries and ruling family.

Volume-III - "Decline of Kakatiyas" - records the inscriptions of Rudradeva Maharaja/ Rudramadevi and Prataparuda (the last ruler of this dynasty). In this volume a total 518 inscriptions are compiled (402 inscriptions and 116 variants). This volume starts with the rule of Rudradeva Maharaja and continues till the Visala grant of Prola-Nayaka in A.D.1325. It mentions the Muslim invasion of Kakatiya dynasty and capture of Prataparudra. But the last inscription about Prataparudra is from Santamaguluru, Narasaraopeta Taluk, Guntur District and is dated 3rd April, A.D. 1326.

After Ganapatideva's death, the majority of the inscriptions were in the name of Rudradeva Maharaja. Only a few inscriptions mentioned the name of Rudrama/ Rudramahadevi/ Rudramadevi, they might be the same or different persons. During this period, we can notice Yadava inscriptions from Rahamantapur, Nalgonda district. These are individual inscriptions of Yadava chieftains. With this we can assume that during Rudradeva Maharaja's rule he maintained friendly relations with Yadavas and some of the Kakatiya territory was under their rule. Bidar inscription of Rudramadevi is also included in this volume.

Prataparudra is mentioned in the inscriptions starting from A.D. 1289. In these inscriptions he is referred to as Kumara Rudra and, after becoming king, he was known as Prataparudradeva Maharaja. An interesting inscription from Tumkur from Karnataka mentioned Prataparudra's father as Mahadeva; the original inscription is not found; only a copy has been taken into the record. Other than this inscription there was no mention about the father of Prataparudra. This Tumkur inscription is also added in this volume because of its historical importance.

Two 19th century inscriptions of Dantewara ruler Dilkpaladeva are included in this volume as he proclaimed himself as the successor of Kakatiyas of Warangal.

Volume-IV - "Post-Kakatiya Telangana" - contains 460 inscriptions (394 inscriptions 66 variants) of post-Kakatiya rulers of Telangana and some indeterminate inscriptions. It contains inscriptions in the name of family members of feudal chiefs, military and civil officers such as Musunuri chiefs, Racherla Velamas and Kondaveedu Reddi's.

Along with these, inscriptions relating to the sovereigns of Vijayanagara located or related to Telangana are included in this volume.

Inscriptions of non-Telugu rulers of Telangana such as Tughlaq, Bahmani, Gajapatis of Orissa, Qutb Shahi, Adil Shahi, Mughal and Nizam/Asaf Jahi were also included.

In this volume one Sikh inscription is added, it belongs to Maharaja Ranjit Singh, on a gun near the administrative office in Golconda fort. Chandu Lal Malhotra who is also known as Maharaja Chandu Lal from Khatri family background worked as a prime minister of third Nizam of Hyderabad Sikandhar Jah, and he worked in the court of Maharaja Ranjit Singh. With the recommendation of Chandu Lal, Sikandhar Jah started Sikh regiment; Maharaja Ranjit Singh sent some of his men to join Sikh regiment. This gun also came to Hyderabad with them and was placed in Golconda.

Along with inscriptions, plates of some of the inscriptions were also added at the end of these volumes. These plates were collected from the districts of Warangal, Karimnagar, Medak, Mahabubnagar and Nizamabad, courtesy of the Department of Heritage, Telangana.

With the best of my efforts over two and half years, I accessed more than 2000 inscriptions and compiled them chronologically and dynastically. New discoveries of inscriptions in the future need to be added when available. I hope these volumes will help the scholars to work on the history of Telangana.

Gajjala Vasanta Lakshmi

…….

Rulers Mentioned in the Inscriptions

Dynasty	Ruler	Reign
Delhi Sultanate (Tughlaq)	Muhammad-bin-Tughlaq	1290-1351
Musunuri Chiefs	Kapaya Nayaka	1333-1368
Recherla Velamas	Anavota/Anapota	1361-1383
Recherla Velamas	Mada Nayaka I	1361-1384
Racherla Velamas	Vennabhupa	(14th Century 1378 ?)
Racherla Velamas	Vedagiri I	1384-1410
Recherla Velamas	Lingama Nayaka	1427-1475
Racherla Velamas	Singama Nayaka III or Sarvaga Rao	1430-1475
Racherla Velamas	Ravu Madhava Nripa Son of Singa	1427
Racherla Velamas	Ravu Dharma Nayaka	1464
Racherla Velamas	Rau Madhava	1529
Recherla Velamas	Chintakunta Padmanabha	1536
Recherla Velamas	Jupalli Dharmaraya	1644
Reddy Kingdom/ Reddies of Kondaveedu	Prolaya Vema Reddy	1325-1353
Reddy Kingdom/ Reddies of Kondaveedu	Anavema Reddy	1364-1386
Bahmani	Firuz Shah	1397-1422
Bahmani	Alaud-Din Ahmad Shah Bahmani	1436-1458
Gajapatis of Orissa	Gajapati Kapileswara	1434-1466
Vijayanagara	Harihara Raya II	1377-1404
Vijayanagara	Devaraya	1406-1422
Vijayanagara	Mallikarjuna Raya	1446-1465
Vijayanagara	Narasimharaya/Immadi Narasimha	1491-1505

Vijayanagara	Sri Krishna Deva Raya	1509-1529
Vijayanagara	Achyutaraya	1529-1542
Vijayanagara	Sadasiva Raya	1542-1569
Vijayanagara	Venkatapati Raya	1585-1614
Qutb Shahi	Quli Qutb Ul-Mulk	1512-1543
Qutb Shahi	Ibrahim Quli Qutb Shah	1550-1580
Qutb Shahi	Muhammad Quli Qutb Shah	1580-1612
Qutb Shahi	Muhammad Qutb Shah	1612-1626
Qutb Shahi	Abdullah Qutb Shah	1626-1672
Qutb Shahi	Abul Hasan Qutb Shah	1672-1686
Adil Shahi	Sultan Mohammad Adil Shah	1627-1656
Mughal	Shah Jahan	1628-1658
Mughal	Aurangazeb	1658-1707
Mughal	Bahadur Shah	1707-1712
Sikh	Maharaja Ranjit Singh	1801-1839
Nizams of Hyderabad	Mir Nizam Ali Khan Asaf Jah II	1762-1803
Nizams of Hyderabad	Mir Akbar Ali Khan Sikandar Jah Asaf Jah III	1803-1829
Nizams of Hyderabad	Afzal-ud-Daulah Nizam-ul-Mulk Asaf Jah V	1857-1869
Nizams of Hyderabad	Mir Mahbub Ali Khan Asaf Jah VI	1869-1911
Nizams of Hyderabad	Mir Osman Ali Khan Bahadur Asaf Jah VII	1911-1948

.....

DELHI SULTANATE (TUGHLAQ)

No. 1

Reference : Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)
Page No : 191 to 192
Place : Bodhan.
Dynasty : Tughlaq.
Reign of : Mohammad-bin-Tughlaq.
Inscription date : A.D. 1325-1351
Language : Tughra.
Script : Arabic.

This inscription is on a slab in the courtyard of Deval Masjid. There are four fragmentary inscriptions, not in Continuity.

It regards the construction of a mosque in a garden by the ruler Khalifa-i-Aadil (Sultan Mohammad-bin-Tughlaq)

Text: (106 of 1984)
Tamat haza-al-Imarat al-Maimuna-fi-zaman Al-Sultan bin Tughlaq Shah Al Sultan.

Text: (109 of 1984)
(Sulta)an Al-Salatinya Amir-ul-Mominin Abu-al-Mohammed

Text: (108 of 1984)
(Sala)tinRui Zamin bar gazida Hazrat Abu (AL-Muzaffer)

Text: (107 of 1984)
Bina shud in pain Dargah-i-Khalifa-i-Aadil.

(Also)

Reference : Epigraphia Indo-Moslemica 1919-1920
Page No : 16 to 17
Place : Inscription at Bodhan, Nizamabad District.
Dynasty : Delhi Sultanate
Reign of : Muhammad Tughlaq
Inscription date : …….
Language : …….

The Deval Masjid, as its name signifies, was originally a Hindu temple, and converted in to a mosque by Muhammad Tughlaq at the time of his deccan conquest. The plan of the building is star-shaped ; it has undergone little alteration at the hands of the moslems expecting the removal of the semi-circular chamber and the setting up a pulpit. The original arrangement of the pillars remains undisturbed and the figures of *tirthankaras* may be noticed on some of

them to this day. The building has a high plinth and also a vast court around it enclosed by a wall of massive masonry.

The inscriptions are curved on several pieces of the stone which, at present, are lying in the interior of the building. Both of them are incomplete, the tablets bearing them evidently broke when the buildings, on which they were originally set up, collapsed. The existing pieces of one tablet measure collectively 7'8" X 1'13", those of the other 8' X '1'3". The style of writing is *Naskh*, of a bold, vigorous type resembling closely the contemporary script of Delhi inscriptions. The phraseology of the epigraph also conforms to the surmise of their being designed by the court writer.

Translation

"This watch-tower was built during the reign of the Caliph…… the Sultan of the Sultans of the surface of the earth, the chosen one of the Court of the Nourisher of the worlds (God), Abu-I-Mujahid…...Muhammad……"

This auspicious building was completed during the reign of the Sultan of Sultan, the helper of the Prince of the Faithful, distinguished by grace…..son of Tughlaq Shah, the Sultan……..

(Also)

Reference : Indian Archaeology 1975-1976, A Review.
Page No : 66
Place : Bodhan, Nizamabad.
Dynasty : Tughlaqs.
Reign of : Muhmmad bin Tughluq.
Inscription date : ……...
Language : Arabic and Persian

One more piece of the published fragmentary inscription of Muhammad bin Tughluq *(Epigraphia Indo-Moslemica,* 1919-20, p. 17, pl. XVI b) was found at Bodhan.

……

MUSUNURI CHIEFS

No. 1

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 198 to 199
Place : Pillalamarri.
Dynasty : Musunuri Chiefs.
Reign of : Kapaya Nayaka
Inscription date : 1st June, A.D. 1357
Language : Telugu.

This inscription is on a slab in the Erakesvara temple. Records that Erapotu-lenka, the favourite servant of Kapaya Nayaka who had among others the titles of *Andhrades adhiswara, Anuma-nagantipura-Var adhiswara, Chodaraya-sthapanacharya,* and *Kanchirakshapalaka* re-established on Guruvara Jyeshṭha su.13 of Hevalambi, S.1279 (Thursday, 1st June A.D. 1357) the God Erakesvara, ruined by Sultan Alavadinu so that merit might occur to his master Kapeya Nayaka and his own parents Anuma Konda Venchi Nayaka and Rudrasani. He also granted a vritti field of 1 adda behind Devara kumta at Pillalamarri for the offerings to the deity once a day.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 73.
Place : Pillalamarri, Nalgonda District.
Dynasty : Musunuri Chiefs.
Reign of : Kapaya Nayaka
Inscription date : 1st June, A.D. 1357.
Language : Telugu.

This inscription was dated S. 1279, Hevalambi, Jyestha su. 13, Thursday. (A.D. 1357, June 1). Records the re-establishment of the god Erakesvara and the grant of land to him by Erapotu *Lemka* servant of Kapaya Nayaka, who is attributed with a thread of interesting epithets. The inscription furnishes that the temple of Erakesvara was the temple of Erakesvara was damaged by the Bahamani Sultan Al-a-idin during his invasions.

(Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam`s Dominions, Part- II, 2017.
Page No : 113 to 114 and 193 to 194.
Place : Pillalamarri, Suryapet taluk, Nalgonda District.
Dynasty : Musunuri Chiefs.
Reign of : Kapaya Nayaka.
Inscription date : 1st June, A.D.1357.
Language : Telugu

Translation

[L1. 1-5.] Hail ! Kapaya-nayaka, (who is) ornamented by all good qualities, the lord of the Amdhra country, the brother of others women, the lord of the excellent city of Anumanamgallu, the master (who) established the Coda king, the protector of the security of Kamchi, the Pamcala (prince of Panchals ?) in dangerous assaults, *Iruvettara-ganda, Gan(d)da-gopala,* the ruler (*jagadala*) of three kings, and (one) who is endowed with such and other titles.

[L1. 5-13.] His pet servant Era-Potu-lemka, was ruling in Pillalamarri; and since god Erakesvara was damaged by the Sultan Alavadin, during the national disturbances of that time and place, Era-Potu-lemka, for merit to his ruler Kapaya-nayuaka, to his own father Anumakonda-Macinayaka, and to his mother Rudra-Sani, performed the re-establishment (of that deity) in the Saka year 1279 (that is) the present (cyclic) year Hemalambi, in the month of Jyestha, on the thirteenth day of the bright fortnight, on Thursday,

[L1. 13-14.] and gave away, for an *adhika-padi* for the tiffin (i.e. light meal) of the lord, once (in the day), half a dry field as *vritti,* behind the Devara-kumta of Pillalamari.

Contents and Remarks

This inscription is by Kapaya-nayaka, records the re-establishment of God Erakesvara and the granting of half a dry field to him behind Devara-kunta of Pillalamarri by Era-potu-lemka, ruler of Pillalamarri and servant of Kapaya nayaka; reference had been made to the damage sustained by this temple during the national disturbances, probably some damage done by Sultan Alau-d-din. Some of the titles of Kapaya-nayaka are interesting, as for example,`the Lord of the Amdhra country', 'the protector of the security of Kamci', 'Ganda-gopala', `Muru-raya-jagadala' and `Iruvettara-ganda'.

The names of the parents of Era-potu-lemka are given as Anumakomda-Maci-nayaka and Rudra-sani.

(Also)

Reference	: Indian Archaeology 1962-1963, A Review.
Page No	: 49
Place	: Pillalamarri, Nalgonda.
Dynasty	: Musunuru chiefs.
Reign of	: Kapaya Nayaka.
Inscription date	: A.D. 1357
Language	: Telugu.

This inscription is in Telugu, dated Saka 1279 (A.D. 1357), is of Kapaya Nayaka, brother of Prolaya Nayaka, the Musunuru chief, whose servant Era-potu, son of Machinayaka of Anumakonda, had the deity of Erakesvara re-installed since it had been damaged by Alau'd-Din Khalji, the Sultan of Delhi.

……

RACHERLA VELAMAS

No. 1

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 302 to 303
Place : Rachakonda.
Dynasty : Velama Chiefs.
Reign of : Anavota.
Inscription date : 10th August A.D. 1365.
Language : Telugu.

This inscription is on the wall near the entrance of the fort. The inscription, after invocation to the god Bhairava, introduces the chief Anavotanayaka, son of Singamanayaka, son of Eradachinayaka of the Recherla family, with titles Mahamandalesvara, Andhradesadhisvara, Gajadala-vibhala, Rayagaya gopala, Pancha-Pandyadala vibhala Pratiganda Bhairava, Bhujabala-Bhima, Khadga-Narayana, Kaketa-rajya-sthapanacharya and Ashtadikuraya-manobhayamkara and Somakula - Parasurama. The chief is said to be residing in Rajagiri and ruling all the earth. It is also stated that he conducted the defence works of the fort and constructed wells on Rajukonda to the south of Anavota-samudra and on Naganayamkonda to the north of the same tank, and a mud fort to the west of the same. The tank Anavota - samudra was caused to be dug between the two hills, for the benefit of all beings and named after his title *Pratigandabhairava*. His Karanam Chilamaraju Tippana wrote it.

No. 2

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 304
Place : Rachakonda.
Dynasty : Velama Chiefs.
Reign of : Anavota.
Inscription date : 10th August A.D. 1365.
Language : Telugu.

This inscription is near another gate of the fort. With all the titles mentioned in the previous number, the chief Anavotanayaka is said to have constructed the forts on the hills as said before and also the entrance gate.

No. 3

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 305
Place : Rachakonda.
Dynasty : Velama Chiefs.
Reign of : Anavota nayaka.

Inscription date : 10th August A.D. 1365
Language : Telugu.

This inscription is near Bhairava temple? The inscription beginning with the same titles of Anavotanayaka of the preceding records, states that he installed the image of the god Pratigahda- Bhairava after his title for the well being of all beings in the tank Anavotasamudra. The same Karanam of Rayagovala named Chilamaraju Tippana attested the record.

No. 4

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 307 to 308
Place : Domalapalli.
Dynasty : Velama.
Reign of : Anavota ?
Inscription date : A.D. 1367.
Language : Telugu.

This inscription is on a stone lying under a tree near the Panchayat office. The names of Pasaitta and Dachaya singa of the Recherla family are stated. The latter's son Madanedu is also mentioned. The inscription is partly broken. It records the installation of the god Chennakesava in the village Domalapalli and the gifts of lands to deities and brahmanas on that occasion (by Machamba, probably the queen of Madanedu).

No. 5

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 270 to 276
Place : Ayanavolu, Warangal District.
Dynasty : Velama Chiefs
Reign of : Anapota
Inscription date : 19th July A.D. 1369
Language : Sanskrit and Telugu.

This inscription is in the Milaradeva temple. The inscription which is in Sanskrit verse and Telugu prose describes the genealogy of the Velama chiefs of Recherla family and records the village of Ayyanavolu on *Guruvara*, *Sravana su.* 15, *Saumya*, S. 1291 (=*Thursday*, 19th July, A.D. 1369) to the god Mailaradeva for the *anga* and *runga-bhogas* and other forms of worship by Anapora Nayaka son Singama Nayaka. It is stated that the gift was made by the king who was ruling over Orugallu, Tribhuvanagiri, Rajukonda, Singavaram and other Telugu countries, on the occasion of visit to the temple of the god during the course of his *digvijaya* (conquest of the quarters). In the genealogical account it is stated that the Recherla family to which the king belonged was honoured by the Kakatiya kings. Vennaya, the progenitor, had a son called Dachaya. The latter in accordance with the command of Prataparudra conquered the Pandyas, thereby acquiring the title of *Pandya-rayagaja-kesari* (lion the elephant king). Dachaya`s son was Singa; and he in turn had two sons, Anapotanayaka and Madhavanayaka, who are said to have ruled the kingdom jointly.

The inscription was composed by the poet Naganatha, son of Pasupati *Pandita* the Kausika-Brahmarshi *gõtra*. The Sanskrit portion in 27 verses is named as *Nakshatramala*.

(Published in HAS Wgl, P. 119).

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 86 to 87
Place : Ayanavolu, Warangal District.
Dynasty : Recharla
Reign of : Anapota
Inscription date : 19th July A.D. 1369
Language : Sanskrit and Telugu

This inscription is on a broken piece of stone near dhvajastambha of Mailara temple. Dated S. 1291, Saumya su. 15, Thursday, (A.D. 1369, July 19). Records the grant of the village Ayyanavolu to Mailaradevara by Anapotanayaka of Recherla dynasty on the occasion of his *digvijaya*. The inscription gives a number of details about the dynasty. Vennaya was the founder of the dynasty. His son Dachaya is said to have conquered the Pandyas in accordance with the orders of Kakatiya Prataparudra, and acquired the title Pandyarayagaja kesari. His son was Singamanayaka. Anapota and Madhava were born to the latter. Anapota was ruling Orugallu, Tribhuvanagiri, Rajukonda and Singavaramu. The author of the inscription was Naganatha who was also author of Vishnupurana in Telugu which is no longer extant.

(Also)

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1957-58
Page No : 21
Place : Ayanavolu, Warangal District.
Dynasty : Recharla
Reign of : Anapota son of Simgama-Nayaka
Inscription date : 19th July A.D. 1369
Language : Sanskrit and Telugu

This inscription is on a pillar set up in the compound of the Malleswara temple, dated Saka 1291 (*sasi-nanda-bhaskara*). Saumya, Sravana su. 15, Thursday=1369 A.D. July 19. Gives the genealogy of the Recharla family commencing with Vennaya. Registers the gift of the village Ayyanavrolu to god Mailaradeva of the village by Anavota. Mentions Naganatha-Kavi, son of Pasupati-pandita of Kaushika-gotra as the composer of the record.

No. 6

Reference : Indian Archaeology 1957-1958, A Review.
Page No : 54
Place : Ainavolu, Warangal.
Dynasty : Racherla.
Reign of : Racherla Anavota.
Inscription date : A.D. 1369.
Language : ……..

This inscription is dated in Saka 1291 (A.D. 1369), the record furnishes the genealogy of the Racherla family commencing with Vennaya and records the grant of the Village Ayyanavrolu to the god Mailaradeva by Anavota, son of Singama-nayaka.

No. 7

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 2 to 3
Place : Kandikonda, Khammam District.
Dynasty : Racherla.
Reign of : ……
Inscription date : 2nd August, A.D. 1375.
Language : Sanskrit

This inscription is on a stone lying in a field situated in the fort area. Dated as S 1297, Rakshasa. Sravana, su. 5, Thursday (A.D. 1375, August 2). This inscription records the construction of the temple of Janardana and the gift of *vrttis* to the same by Venna, ruler of Skandadri (i.e., Kandikota) son of Madhava and Tippamba of the Racherla family.

The inscription gives many details about the genealogy of the Racherla family.

(Also)

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 276 to 280
Place : Kandikonda, Mahabubabad Taluk, Warangal District.
Dynasty : Velama Chiefs
Reign of : ……..
Inscription date : 2nd August A.D. 1375
Language : Telugu.

This inscription is on a stone in front of Jagannatha Swami temple. States that Venna *Mahipala*, son of Madhava of the Recherla family, built in the town of Skandadri (Kandikonda) a temple for the god Janardana and installed the deity in it on *Guruvara, Su. 5 of Sravana* in the year *Rakshasa* S.1297 (A.D.1375, August. 2 Sunday) and granted land for carrying on worship therein. The inscription describes the lineage of Venna and gives a number of details about his ancestors. It is stated that the Recherla family was the purest of the *Sudra* caste which sprang up from the feet of Brahma born of the lotus navel of Narayaṇa, the lord of the Universe. Dacha of this family defeated the Pandyas in battle and put down their pride. He married Pochambika and had by her a son named Singabhupala; and Singa married Singamba and had two sons Annavota and Madhava. The latter's son Venna went by the command of his father from Devapuri (Devarakonda) to Skandadri and established himself there.

(Published in H. A. S. No. 19, p.5).

No. 8

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 19 to 20
Place : Umamaheswaram, Mahaboobnagar District.

Dynasty : Racherla.
Reign of : ……..
Inscription date : A.D. 1376.
Language : Telugu and Sanskrit.

The genealogy of the Recharla chiefs is given in this inscription. Vennaya, Dachaya, Singa and his two sons Madhava Nayaka and Anavota Nayaka are mentioned. Madhava's minister Peddanna had a son Potaraju. Madhava has built the *mantapa* to Mahesvara. There is a *chakra bandha* at the end. It is interesting to note that Potaraja had a son called Gaurana the famous Telugu and Sanskrit poet the author of Harischandra charitra and Navanatha charitra and the sanskrit Lakshana Dipika. The author of this inscription was Mayibhattopadhyaya.

No. 9

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 72 to 78
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : Racherla.
Reign of : …….
Inscription date : A.D. 1376.
Language : Sanskrit and Telugu.

This is a shrine famous as the Northern door of Srisaila and is situated on a hill 2 miles from Rangapuram, a small village 5 or 6 miles from Accampeta.

The inscription in Telugu and Sanskrit, records the construction of a mantapa to Mahesvara in Saka 1298 Nala, Phalguna.

The genealogy of the Recerla family, stated to belong to the fourth caste, is given in this inscription. After the early heroes Vennaya and Dacaya (the latter renowned for defeating Bhillama's armies), Singa was born, who had 2 sons Madhava-nayaka and Anavota-nayaka. Madhava had the titles gaja-dal-arati, Khadga-Narayana, Samara-Satyaki, Raya-Gopala, Soma-kula Parasurama etc. Madhava's minister Peddana had a son Potaraju Gaurana. The famous author of Hariscandra and Navanatha-carita is the father of Peddana.

The inscription was composed by Mayi-bhattopadhyaya, who had the title, pada-vakya-pramanajna.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 19 to 20
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : Racherla.
Reign of : ……..
Inscription date : A.D. 1376.
Language : Telugu and Sanskrit.

The genealogy of the Recharla chiefs is given in this inscription. Vennaya, Dachaya, Singa and his two sons Madhava Nayaka and Anavota Nayaka are mentioned. Madhava's minister Peddanna had a son Potaraju. Madhava has built the *mantapa* to Mahesvara. There is a *chakra bandha* at the end. It is interesting to note that Potaraja had a son called Gaurana the famous Telugu and Sanskrit poet the author of Harischandra charitra and Navanatha charitra and the sanskrit Lakshana Dipika. The author of this inscription was Mayibhattopadhyaya.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 94 to 102
Place : Umamaheswaram, Achempet Taluk.
Dynasty : Recherla.
Reign of : Mada Nayaka I.
Inscription date : A.D. 1377.
Language : Telugu and Sanskrit.
Script : Telugu.

This inscription is in a valley in front of the Umamahesvara temple. Gives a lengthy genealogical account of the *Recherla chiefs.* After the early heroes, *Vemnaya* and *Dachaya,* was born *Singa* who had two sons, *Madhava Nayaka* and *Anavotanayaka. Madhava's* minister *Peddana* had a son by name *Potaraju Gaurana*. Records the construction of *Mahesvara manḍapa*, by *Madanayaka*. This inscription was composed by *Bhattopadhyaya,* who had the title *Padavakya Pramanajna*. This was engraved by *Potaraju*, son of *Peddiraju*.

No. 10

Reference : Epigraphia Andhrica, Volume-I (1974)
Page No : 95 to 103
Place : Jatararevu, Amarabad forests, Achampet taluk, Mahboobnagar District.
Dynasty : Velama Chiefs
Reign of : Madanayaka I
Inscription date : 14th century
Language : Old Telugu Script

Jatararevu Inscription of Madanayaka I

by

S. Dasarathi M.A., Hyderabad

The subjoined inscription is engraved on a stone slab set up to the left of the steep flight of steps constructed near the ferry across the river Krishna on the northern bank near Srisailam, near Jatararevu in the Amarabad forests, Achampet taluk, Mahboobnagar district. Jatararevu, as the name itself would suggest, was the place of congregation, where all the pilgrims to Srisailam from the north crossed the river before reaching the shrine. The place is situated at a distance of three miles from Hyderabad-Srisailam Road, ten miles from Srisailam temple proper.

The inscription is in 14 lines. The condition of writing is fairly good except at three or four places (II. 6,7,8 and 9), where it suffered damage. The lines, however, are not straight and even, and the size of the characters uniform. The script is Telugu and belongs to the early phase of what Burnell calls "the old Telugu Script". Some letters have assumed modern form, particularly *sha* with its down stroke obliquely placed to the right side of the letter and *na* in which the curve at the beginning has obtained loop. The script more or less resembles that of the later Kakatiya and early Reddi inscriptions of the 14th century A.D. The language is Telugu (prose), which betrays the influence of Kannada and Maharashtra languages (ex:- *Oluvara, olladavara, kachapana; nayamkachaputu* etc.).

As regards orthography, the following points may be noticed,

(i) The indication of aspiration of letters by means of a down stroke has not yet formed, for example, in *satteyudhishthira* (1.1) *bamdhujanādhara* (1.11), *dhanamjaya* (1.4), *mannedalavibhala* (1. 17), *pada padamaradhaka*;

(ii) there is unnecessary employment of *anusvara* as, for example, in *chemkolu* for *chekōlu* (13.) *lokanamtha for lokanatha* (1.9) and in *pumnyamu* for *punyamu* (1.12);

(iii) sometimes the *anusvara* is used in places where the immediately following nasal has to be doubled, for example in *munmadi* for *mummadi* (1.2); *omna* for *onna* (1.6) *mamne* for *manne* (1.7) *nayinkimni* for *nayink nni* (1.11) and *sanam-makunnu* for *sananmakunnu* (1.12);

(vi) care has not been bestowed to show the destination between the letters *che* and *be;* for instance, in *chemkolugamda* and *Betaraju*,

(v) the distinction between long and short vowels by means of superscripts is not shown in certain instances such as *Gamge* for *Gamgeya* (1.1)., *gota* for *gōta* (1.3) *gotra* for *gotra* (1.4) etc.

(vi) it may be noted that in some titles the *tadbhava* forms are used, for example, *satte* for *satya* (1.1), *vidde* for *vidya* (1.4);

(vii) the *repha* is preceded by a conjunct consonant; for example, in *Gamgaparvvata* (1.12) *achamdrarkka* (1.13) etc.

These and other mistakes in the inscription may be due to the carelessness of the scribe. In the transliteration into Roman script *repha* comes before the conjunct consonant *rvvata*, *drárkka.*

The object of the inscription is to record the construction of a flight of steps down to the bank of the Krishna by Madanayaka of the Recherla family, so that merit may accrue to himself and his parents. Singamanayaka and Singasanamma.

The inscription starts as usual with the *prasasti* of the family, enumerates the achievements of the early chiefs who preceded the king, registers the pious act of public utility *viz.*, the construction of the steps by him ends with the usual mangalavakya.

The *prasasti* contains several titles of the family, borne by the king or his ancestors in commemoration perhaps of specific acts of valour or greatness and these can be grouped under three heads: (i) titles that have a bearing on the laudable qualities of the donor and his ancestors; (ii) titles that exhibit the military prowess of the king and his ancestors and the (iii) titles which contain references to historical incidents. The last one complements the second variety. The titles of the first variety are:

(1) *samastagunaganalamkara* (He who is adorned with all good qualities);

(2) *satteyudhishthira* (Yudhishthira of truthfulness;)

(3) *Sauchagāmgeya* (Bhishma in the purity of mind);

(4) *bamdhujandhara* (the main supporter of all relatives)

(5) *parāmganadura* (keeps himself at a distance from others wives.)

(6) *Duriayakula-kumudachamdra* (moon to the water lily i.e, the family of Durjaya); this does not describe any laudable quality; but specifies the name of the family to which the king belonged.

(7) *Satyaharischamdra* (Harischamdra in observing truth);

(8) *gotraparthiva* (king in his family);

(9) *oluvaranamta* (lover of his friends);

(10) *trairajaguniyya* (who excels the three kings in good qualities).

The titles of the second variety viz.,

(1) *baṁgaliraya-rakshapalaka* (protector of Bamgaliraya); this is probably a mistake for *samgadirayarakshapalaka* protector of the friendly kings).

(2) *gadigotamalla* (wrestler of the frontier forts);

(3) *viluvidde Parasurama* (Parasurama in the art of archery);

(4) *karmuka Dhanamjaya* (who equals Arjuna in wielding the bow);

(5) *pratāpa-martāmda* (who shines like the Sun in valour;

(6) *olladavara-gamda* (an invincible enemy to those who are unfriendly);

(7) *gayagovala* (protector of cows, i.e., kings

(8) *iruvettugamda* - a mistake for *iruvattu-gamda*, (vanquisher of the twenty)

(9) *Gamdagopala* (who is a herdsman of heroes);

(10) *mururayajagad(d)ala* (a conqueror of the territory of the three kings);

(11) *huddamtakara* (valorous hero) signify the valour of the donor in general,

while the third variety,

(1) *mummadiballaragamda* (he who defeated a hero by name Mummadi);

(2) *Asagantila-chemkolugamda* (the hero had taken the head of Asaga);

(3) *Ura Betaraju-sirahkhamdana* (he who had taken the head of Asaga

(4) *Kamchi-kavata Churakara* (the plunderer of the gateways of Kamchi);

(5) *omnanikku kudiriyaddu mandalikaragomda* (he who defeated *mandalikas* of Omnanikku (Honnagatt) and Kudiriyaddu (Kudiregattu);

(6) *vairi-manne-dalavibhála* (he who destroyed the forces of the hostile *manne* chiefs):

(7) *Pamcha-Pandidalavibhala* (he who destroyed the forces of five Pandya kings);

(8) *gajadalavibhala* (destroyer of the elephant forces);

(9) *Somakula-Parusarama* (who is Parasurama to the members of the lunar race).

Among the titles of the first variety, *Durjayakula-kumuda-chamdra* denoting Durjaya as the progenitor of the Velama family occurs here for the first time in the Velama inscriptions. Several other mediaeval ruling families in Andhra such as the chiefs of Kota, Chagi, Velanati, Haihaya, Kondapadumati and Kakatiya also trace their descent from Durjaya. The identity of Durjaya is not known, though the inscriptions of the Velamas and the chiefs of the aforementioned dynasties state unequivocally that they belong to the fourth caste. In the Tandivada plates, a certain Rana-Durjaya is mentioned as the ancestor of Pri -thimaharaja, who was ruling over parts of coastal Andhra in the 7th century A.D. He could not have been the progenitor of the families mentioned above.

The three kings referred to in the titles *trairaja-guniyya* and *Mururayajagadala* are not susceptible of identification at present.

The title *Bamgaliraya rakshapalaka* seems to be an error for *Samga- diraya-rakshapaluka* (protector of kings who are friendly), a title which occurs *Velugativarivamsavali*, the family chronicle of the Velama chiefs.

In *Mummadi Ballaragamda* we probably have a reference to the defeat of Panta chief by name Mummadi at the hands of the Velama brothers Anapota and Mada, in the battle of Moluguru in Chenjarla region.

The chiefs Asaga and Ura-Betaraju referred to respectively in the titles *Asaganitala-chemkolugamda* and *Ura-Betaraju sirahkhamdana*, are not known to us from any contemporary records. However, these two chiefs are known to history: but they belong to a period much anterior to Madanayaka, the issuer of this inscription. It is likely that these titles are hereditary and may have been inherited by Madanayaka from his ancestors who must have killed the afore-mentioned Asaga and Ura-Bētaraju.

The titles *Kamchi-kavara-chura-kara, Pamcha-Pandi-dala-vibhala and gajadala-vibhala* were obtained by the Velama chiefs during the campaign of Kakati Prataparudra in 1316 A. D. against the Pandyas. Era Dachanayaka, the grandfather of Madanayaka I, is said to have led the Velama contingent of the Kakatiya army, when Muppidinayaka's son Pedda Rudra, attacked Kamchi, broke open its gateways and occupied it. The five Pandyas gathered their forces and gave battle to the Kakatiya army with great determination. In a hotly contested battle, the Pandyan elephant corps charged the Telugu infantry and caused panic, but Erra Dacha not only averted this disaster but also arrested the onward march of the leader of the Pandya elephant corps, which won the appreciation of the famous warriors of Prataparudras conferred on the Velama leader, these above titles.

The title *Omnanikku kudiriyaddu mandalikaragamda* seems to be a wrong form or variant of *Honnagattu Kudiregattu mandalikaragamda.* The places Honnagattu and Kudiregattu are in Mysore region. It is not known how this title was earned by the Velama chieftains.

The title *Somakula-Parasurama* was earned by Anapota and Madanayaka, the two Velama brothers, when they killed a number of Kshatriyas in the battle of Jallipalli. The *Velugoṭivarivamsávali* gives a long list of names of the Kshatriyas of the lunar family, killed by the said two Velama chieftains.

Madanayaka I, who had issued the inscription under study, was the son of Singamanayaka I and younger brother of Anapota I. He may be considered as the real founder of the Devarakonda branch of the Velamas. He was a great warrior and assisted his elder brother in extending the Velama dominions, at the expense of Reddi and Kamma chiefs, a long list of whom is given in the *Velugotivārivaṁsāvali.* In a battle fought near Molugur in Chejarla region, Anapola and Madanayaka defeated the Panta chiefs, Mailaru and Mummadi are said to have been lords of the city of Ramagiri and masters of two hundred forts.

The treacherous assassination of Simgamanayaka I by the Kshatriyas while he was conducting operations against the Jallipalli fort roused the fury of his two sons, Anapota I and Mada I, who with redoubled efforts marched with their forces to capture the Jallipalli fort and to take vengeance upon the Kshatriyas for their misconduct. While the Velama chiefs were busy besieging the fort, several Kshatriyas in the neighbourhood joined together and marched with a large army in the direction of Jallipalli to help the besieged. On hearing their advance, Anapota and Mada left Jallipalli and marched against them with a veteran Velama contingent. In a fiercely contested battle at Inukurthi the Velamas won the victory and put a large number of Kshatriyas to death mercilessly.

The fort of Jallipalli itself in 1361 A.D., when many Kshatriyas were massacred in retaliation for their treacherous action in killing Simgamanayaka I. The *Velugoṭivarivamsavali* graphically describes these incidents how Velama brothers performed the last rites of their father by offering libations to his spirit with the blood of Kshatriyas.

The achievements of Moluguru, Inukurti and Jallipalli enhanced the stature and prestige of the two Velama chieftains in Telingana region. Enthused by the successes in the afore-said battles, the Velama brothers advanced further and started vigorously the annexation of the eastern and southern dominions of Kapaya Nayaka, the overlord of Telingana. By 1369 A.D. the date of the Aynavolu inscription of Anapotanayaka I, the two Velama warriors were already ruling over Warangal, Bhuvanagiri, Rachakonda and Singavaram and others. Kapaya Nayaka seems to have been encountered by Singa I himself earlier as we learn from a verse in *Velugoṭivarivamsavali* (v. 120).

The Velama chronicle categorically declares that the title *Andhra suratrana* was assumed by Anapota I after killing Kapayanayaka. The Ayanavolu inscription does not mention the afore-said title. The same inscription speaks of *digvijaya-yatra* of Anapota I by which time he was already ruling the afore-said important cities of Telingana region. Therefore, the last vestiges of the authority of Kapaya Nayaka may have been wiped out by Anapota I and his brother Mada I in the said *digvijaya-yatra* after the date of the Ayanavolu inscription. The Velama forces advanced in a southern direction to give a final blow to the overlord of Telingana. In a decisive contest fought at Bhimavaram near Warangal, Kapayanayaka was finally defeated and killed probably in the second half of 1369 A.D. After the death of Kapayanayaka Anapota assumed the title *Anumanagantipura- varadhisvara and Andhra suratrana* known otherwise as *Hinduraya-suratrana.*

Having demonstrated their power in the heart of Telangana, Anapota and Mada extended their sphere of activity to the eastern and southern borders of their kingdom. It is already stated that in the battle of Molugur in Chenjarla region many Reddi chieftains were killed by these Velama brothers. Probably, to take vengeance upon the Velamas for this, Anapota Reddi, the Reddi ruler of Kondaveedu seems to have marched against them sometime before 1364 A.D., but Madanayaka with the help of Naganayaka, his cousin and son of Echa,

defeated them in the battle field at Dhanyakataka and the Reddi king was forced to flee for life. Subsequently Anavema seems to have made efforts to retrieve the prestige of the family and succeeded in extending his influence to the Vadapalli region on the northern bank of the Krishna as evidenced by the Reddi record dated A.D. 1377 (S 1299). Madanayaka I could not put up with these Reddi successes. In order to crush Anavemareddi permanently, the two Velama brothers Anapota and Mada planned an attack against the Reddi dominions. With a view to weaken the forces of Anavema Reddi and divert his attention, a two pronged attack was made. Anapota I appears to have marched in north-eastern direction against southern Kalinga of Reddi dominions as evidenced by his inscription dated S. 1302 at Simhachalam, while Madanayaka I marched southwards and attacked Anavema Reddi in person. In the battle that ensued Madanayaka caused the Reddi king to flee to his dominions never to return again. Madanayaka I annexed the Vadapalli region to his kingdom and made Krishna river the southern border of the Velama dominions.

Though there were as many as three Bahmani invasions against the Velama territory during the period under study these invasions did not affect the Velama dominions much. Anapota demanded the restitution of Kaulasa fort from Muhammad Shah I, by making alliance with Bukka I of Vijayanagara. The Bahmani king sent Bahadur Khan, who defeated Naganayaka, the cousin of Anapota and ravaged the whole country up to Warangal, but could not however dislodge Naganayaka from Kaulasa region. After the conclusion of his war with Vijayanagara, Muhammad Shah I re-attacked Kaulasa and Filampattan and killed Naganayaka, but the Telugu army succeeded in making the Sultan retreat and on his way back harassed him, killing most of his soldiers. There is a reference in *Velugotivarivamsavali* in which Anapota was praised for vanquishing Muslims outside the fort of Sindar. But again he had to face another invasion by the Bahmanis under the command of Malik Saif-ud-din. Having declined to engage the Musalman army, Anapota purchased peace by ceding Golkonda and its dependencies to the Bahmanis. The *Velugotivarivamsavaḷi* mentions several successful encounters by Anapota against Musalman army, but it is not known on what occasions these encounters occurred. The *Vamsavali* also states that Madanayaka had jostled with Jangli Khan and defeated him in the battle that ensued. On the whole the Velamas had amicable relations with Bahmanis during this period.

The political career of Madanayaka, like that of his brother Anapota I, was a continuous period of wars, which earned for him the titles, *samarasatyaki* and *pratyarthi-gayagovala.* He was also a great builder. He made Madhava puram to the south of Devarakonda, his capital and ruled his dominions in close association with his elder brother. He constructed a Shiva temple at Umamaheswaram, the Northern gateway of Srisailam. He had a son by name Venna whom he had despatched to Skandadri (modern Kandikonda) to rule the region round Khammam as his viceroy. Mada I was faithfully served by a great minister Peddiraju's son Potaraju, who is described in the Umamahesvaram inscription as *sarvasastravisarada*. He seems to have personally supervised the construction of Shiva temple at Umamaheshwaram and set up an inscription recording the pious acts of the king Madanayaka. The inscription under study speaks about the construction of steps to a high hillock on the opposite bank of the Krishna at Srisailam at Jatararevu to make Srisailam accessible to pilgrims coming from the northern side. The late Sri M. Somasekhara Sarma on the basis of a verse in *Rasárnavasudhakaram* of Simga II harboured the view that Srisailam was included in the dominions of Anapota I.

The verse plainly means that Srisailam was made accessible to pilgrims, who came obviously from the northern side. The verse does not state that the steps were constructed “to the sacred mountain of Srisailam", as interpreted by the late Sri M.S. Sarma; but to a hillock

on the opposite bank of Srisailam as evidenced from the inscription under study. Further, it may be noticed that in Srisailam proper (i.e., on the southern side) no inscription of these Velama chieftains has come to light so far. Therefore, the view of Sri M. S. Sarma that Srisailam was included in the dominions of Anapota I is not supported by facts. It may also be stated here that *Rasarṇavasudhakaram* of Simga II attributes the construction of steps to Anapota I, while the present inscription credits Madanayaka I, his younger brother, with this achievement. Maybe that Anapota I also constructed another flight of steps or Simga II did not find it improper to attribute the same achievement to his father instead of his uncle, as both of them ruled the kingdom in close association with each other.

No. 11

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 103 to 104
Place : Jatarevu, Achempet Taluk.
Dynasty : Recherla.
Reign of : Mada Nayaka I.
Inscription date : ……..
Language : Sanskrit.
Script : Telugu.

This inscription is on a pillar in the mindset of the village. Records of the construction of steps on the banks of the *Krishna* river by *Madanayaka*, the ruler of *Devarakonda* who was the son of *Singama* and brother of *Anapotanayaka*. *Madanayaka* was praised by a string of titles.

No. 12

Reference : Epigraphia Andhrica, Volume-I (1974)
Page No : 104 to 110
Place : Kandikoa, Mahabubabad Taluk, Warangal District.
Dynasty : Racherla.
Reign of : Vennabhupa
Inscription date : 14th century (A.D. 1378 ?)
Language : Telugu and Sanskrit.

Kandikonda Inscription of Vennabhupa

by

M.Mukunda Rao, M.A., Hyderabad

The subjoined inscription is engraved on a slanting rock at the top of a hillock near Kandikonda village, Mahabubabad taluk, Warangal district, situated at a distance of 10 miles from Mahabubabad on the road to Khammam.

About the middle of the inscription some of the letters are in a jumbled condition. It runs into 19 lines. The inscription is not dated. However, there is another inscription of the

same chief at the same place which was dated in S 1297. Hence the present inscription must also belong to the same time.

The lines are not even and the characters are not uniform in size. The letters in the first few lines are smaller than those in the subsequent part of the inscription. The alphabet is Telugu, which was in vogue in Telingana in the 14th century A.D. and does not call for any remarks. The language is Sanskrit and with the exception of *avighnamastu*, in the beginning, the rest of the inscription is entirely in verse. But some influence of Telugu is also noticeable. Thus the adjective form of the word *'Recherla'* is used with the Telugu termination as *'Rechadi'* (1.5). Similarly instead of '*Nayakasya'*, the Telugu form of *'Nayadasya'* (1.8) is used. *Visarga* is represented both in Nagari form with two dots as well as the Telugu usage of two small zeros one below the other and thus we see ':' and '*s'*. The following orthographical points may also be noted. (1) The distinction between *'da', 'da'* and *'dha'* is not strictly observed. (2) `1' is used instead of *'da'* as in *'Rechali'*; correct form being *'Rechadi'* (eg. I. 5) (3). There are some mistakes in the text as some of the words are repeated without any purport, eg. *'atapana'* (11. 16, 17). (4) The Telugu letter rough *'r'* is used (eg. as in 1. 4) *'Recharla'* (5); Final *'m'* is replaced by *anusvara*, though it occurs at the end of the *pada* (as in II 17, 18 etc).

The inscription begins with the invocation of the *Varaha* incarnation of Vishnu (lines 1-3). Then it refers to the Recharla family of the Sudra caste in which Simga was born. To him were born two sons, Anamta and Madhava; Anamta to Mádhava was what Balabhadra was to Krishna (4-7). To Madhava. was born a son to whom the worshipful Desika gave the name Venna (9-13).

Venna, who came to rule at `Skandadri` at the instance of his father constructed a temple dedicated to the god 'Skandadrinatha' with his consorts Uma and Ganga the latter being represented by the water in the tank (14-19).

The following is the genealogy of the Recherla family given in the inscription.

Simga-*nrpati*
|
—----------
| |
Ananta Madhava
|
Venna-*bhupa*

In the Ainavolu and Umamaheshwaram inscriptions dated S. 1291 and 1298 respectively, the genealogy commences with Vennayya or Vennaya Nayaka. In the undated Vadapalli inscription of Madhava Nayaka and the Kandikonda inscription of his son Venna dated S. 1297, the genealogy is traced from Dacha, son of Vennayya as mentioned in the Ainavolu and Umamaheshwaram records.

The history of the Recherla family to which the chiefs mentioned in the present record belonged, is described in their family chronicle, the *Velugoṭivárivamsávali.* The descent of the Recherlas is traced in this work from Chevvi Reddi, the founder of the family, through Dama, Vennama, Era Dacha, and Simga to Annapota and Mada and the latter had a son called Peda Vedagiri. The genealogical tables described in these inscriptions and the *Vamsavali* may be represented thus for the purpose of comparison.

Aynavolu
1291 S

1. Vennaya Nayaka
|
2. Dacha
|
3. Simgama
|

Annapota Nayaka	Madhava Nayaka

Umamaheswara
1298 S

1. Vennayya
|
2. Dacha
|
3. Simga
|

Madhava Nayaka		Anavota Nayaka

Vadapalli

……

1. ……..

2. Dacha
|
3. Simga
mm. Singa Mamba
|

Annavota	Madhava

Kandikonda
1297 S

2. Dacha
m. Pochambika
3. Simga-bhupala
|

Anavota (*Somakula-prasurama*) m. Tippamba	Mahadeva | Venna

Velugotivari Vamsavali

Chevvi Reddi
|
Dama
|
Vennama
|
Erra Dacha
|
Simga
|

Annavota		Mada
|		|
Simga		Peda Vedagiri

Consolidated Genealogy:-Chevvi Reddi

Dama
|
Vennaya
|
Dacha
|
Simga I
(m. Simgamba)
|

Annavota	Mada
|	|
Simga II	

Peda Vedagiri	Venna

Of Chevvi Reddi, the progenitor of the family and his son Dama nothing is known from the inscriptions. Venna or Vennaya, the son of Dama, is mentioned, as noticed above, both in the Ainavolu and Umamaheshwaram epigraphs. The *Velugotivarivamsavali* refers to a victory of Dama over the Turushka armies. As all the Muslim invasions of Telingana during this period took place only in the reign of Kakatiya Prataparudra, he must have been a contemporary of that monarch. Erra Dacha, the son of Venna, appears to have been a powerful chief. According to the *Velugotivarivamsavali*, he along with his brother. Nalla Dacha, slew a chief called Kumtluri Immadi, who is otherwise unknown, near the village of Gollapalli. They are also said to have encountered the Pancha Pandyas in a battle at Kanchi. Probably they joined the Kakatiya army during Prataparudra's expedition to the south in A.D. 1316. Erra Dacha was succeeded by Simga, with whom begins the genealogy in the present inscription. He is said to have waged war on Matsa family, and killed Komma and Rudra in a battle at Magatala. Nothing is known of the Matsas, nor of the circumstances in which Simga came into conflict with him. He is also said to have inflicted a defeat on Kapaya Nayaka, who expelled the Muhammadans from Andhradesa, re-established the independence of the Andhras, and established himself at Warangal. Kapaya Nayaka probably made an unsuccessful attempt to put down the growing power of Simga and assert his authority over him. Simga also made war on the Kshatriya chiefs of Jallipalli, who, however, got rid of him by means of assassination.

Simga I, according to the present record, had two sons named Anamta and Madhava. They are, however, generally referred to in the inscriptions and the *Velugotivarivamavali* as Anapota and Mada respectively. These two princes ruled their paternal kingdom jointly, although each had his respective sphere, which he governed practically as an independent ruler. The former established himself at Rajukonda, which was the capital of the kingdom and the latter at Devarakonda both in the Nalgonda district. Of the achievements of these chiefs, very little is said in the present inscription, though the *Velugotivarivamsavali* gives a long list of places and chiefs they had conquered; but very little is known of these places or of the chiefs from other sources.

The other Kandikonda epigraph refers to Máda Nayadu as *Sōmakula-Parasurama,* a title, which according to the *Velugotivarivamsavali,* he acquired by massacring the Kashatriyas of the Lunar race. Simga I, the father of Anapota and Māda, made war,as noticed already on the Kshatriyas of Jallipalli who belonged to the Lunar race, but was assassinated at their instance by a temple priest, of the name of Bommajiyya. Anapota and Mada, it is stated, killed at Jallipalli, the Kshatriyas of the lunar race and thereby acquired the title *Somkula-Parasurama*. Another important achievement of these two brothers, though not mentioned in the inscription under study, may be noticed here. They slew, according to the *Velugotivarivamsavali,* Kapaya Nayaka in a battle fought at Bhimavaram near Warangal. This is indirectly corroborated by the evidence of an inscription at Ainavolu dated A.D. 1369 in which Anapota claims to have set out on a *digvijaya* (conquest of the quarters), during the course of which he subjugated the forts of Warangal, Tribhuvanagiri, Rajukonda, Simgavaram, etc. It is evident from this that these chiefs overthrew Kapaya Nayaka, who liberated the Telugu country from the Musalmans and made themselves masters of the whole of Telingana.

According to the *Velugotivarivamsavali,* Anapota and Mada each had a son called respectively Simga II and Peda Vedagiri, who succeeded their parents in their respective capitals. The present record refers neither to Simga II nor Peda Vedagiri, but mentions Venna as a son of Mada. Evidently Venna was a brother of Peda Vedagiri whom his father sent to Skandadri to govern the fort on his behalf.

An interesting fact mentioned in the present record regarding Venna deserves particular notice. It is stated that he was given the name of Venna by a certain Desika, the preceptor of the learned. There is nothing in the inscription which discloses his identity. Tradition embedded in the Sri Vaishnava religious works seem to throw some light on the subject. The Velama chiefs of both Rajukonda and Devarakonda, who were staunch Sri-Vaishnavas kept themselves in touch with the *acharyas* of that faith at Srirangam. It is stated that the Vaishnava teacher Sri Vēdanta Désika expounded, on request by a son of Madhava, the philosophical doctrines of his faith in a work called *Tattvasamesopasamhara* specially composed for the purpose and sent it to him. *Madhavatmaja* who sent the request to Vedanta Desika has been identified by the later Sri-Vaishnava commentators as Sarvajna Simgabhupala. This is obviously a mistake; for none of the Simgabhupalas who ruled this period was the son of Madhava. Simga I was the son of Erra Dacha; Simga II and III were the sons of Anapōta I and Anapota II respectively. It is not unlikely that the son of Madhava for whom Vēdānta Dĕsika composed his *Tattvasamdesõpasamhara* was none other than Venna, of the inscription under study. The great Vaishnava teacher, if we can depend on the evidence of this inscription, seems to have taken an interest in the prince ever since childhood.

No. 13

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 280 to 281
Place : Kandikonda, Mahabubabad Taluk, Warangal District.
Dynasty : Velama Chiefs
Reign of : Venna
Inscription date : ……
Language : Telugu

This inscription is on the top of a hillrock. Records the construction of a temple to God Skandadrinatha (Siva) and his consort Uma on the top of the hill Skandadri by Veena, son of Mada (Madhava). The inscription gives a brief description of the donors. It is mentioned that in the Rechadiyanvaya, born from the river Ganga flowing from the feet of Vishnu, was born Erra, and after him, Singa. He had two sons-Ananta (Anapota) and Madhava. To king Madhava Nayadu was born a son, whom Tata the preceptor (Desika) named Venna in view of the fact that he was soft as butter to his followers.

No. 14

Reference : Inscriptions of Andhra Pradesh, Medak District.
Page No : 250 to 254
Place : Rayavaram, Gazvel Taluk.
Dynasty : Velama Chiefs.
Reign of : Anavota
Inscription date : 19th January A.D. 1380.
Language : Sanskrit.

This inscription is on a pillar set up near the Rama temple, dated Saka 1301, Siddharthi, Madhava masa raka tithi, Sura guruvara=Thursday, 19th January, A.D. 1380. The inscription furnishes the *prasasthi* of the Velama Chief *Anovata* and the genealogy of his family. It mentions first Vennama who belonged to Rechallavamsa of the fourth varna; his son Dachaya who married Pochama of the Goruknti-kula; his son was Singama who married the lady named Singamamba, whose sons were Anavota, Madhava and Vennama. Of these sons, the donor Anavota is described as god Vishnu`s sixth incarnation i.e., Prasurama. Anavota is said to have killed a certain Vinipala Sura of *Somavama* in a fiercely fought battle. The inscription records the excavation of a tank called Rayasamudra for the use of the people. The composer of the inscription was Pochanarayya of the Bharadwaja Gotra.

The genealogy is as follows:

<u>Chaturtha-Varna</u>

Rachalla-vamsa
|
Vennama
|
Dachaya md. Pochama of Gorukanti-kula
|
Simgamanayaka=md. Simgama
|

Anavota	Madhava	Vennama

No. 15

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No	: 102 to 103
Place	: Umamaheswaram, Achempet Taluk.
Dynasty	: Recharla.
Reign of	: Mada nayaka.
Inscription date	: 31st May A.D. 1398.
Language	: Sanskrit.
Sanskrit	: Telugu.

This inscription is on a pillar in the mandapa of Umamaheshwara temple. Records the establishment of *Parvati* by *Sadananda,* a follower of the school of *Bharathi*. *Purushottama, Hanuma* and *Ranga* were the sons of *Devineni Narasamamba.* Among them the first was the devotee of *Sadananda* and established *Nandishwara, Kesava* and *Parvati*. The date is given in two places but varies. In one place it is given in words as *Viyan-netr-aga-indu* which works out as saka 1320 and in another place as *Viyan-ang-endu* which will be saka 1520. *Narasimha* wrote the inscription by grace of the sage *Sadanandamuni*.

No. 16

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 309 to 312
Place	: Murupunuthula.
Dynasty	: Velama Chiefs
Reign of	: Vedagiri.
Inscription date	: 8th March A.D. 1399.
Language	: Telugu.

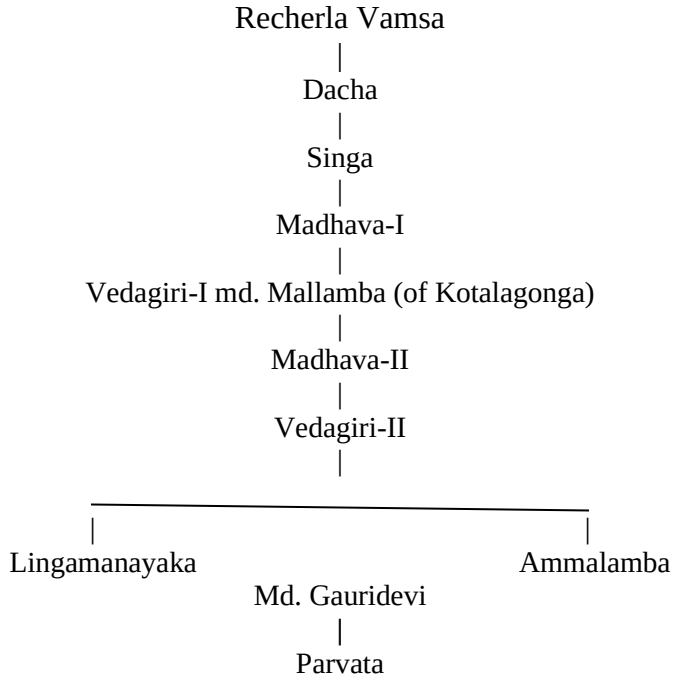
This inscription is on a stone pillar lying near the Muthyalamma temple. The inscription is very damaged. After invoking the god Varaha, it introduces the chiefs of the Recherla family, Era Dacha, Singa and his son Madhava and the latter's son Vedagiri. This last named chief is said to be ruling the country lying between Srisaila and Vindhya mountains. He is stated to have made the grant of the agrahara named Morupnuntula to the god Mallari. Certain Manchena bhattu, otherwise known by his title [Nissamkula] Bharati son of Narayana Somayajulu of Brahmanapalli wrote this inscription. The Velama chief Vedagiri is obviously Peda Vedagiri or Vidagiri I of the Devarakonda branch of the family.

No. 17

Reference	: Annual Reports, 1983-1984, Department of Archaeology and Museums Government of Andhra Pradesh, 1988.
Page No	: 46 to 47.
Place	: Sarikonda, Kalwakurthy Taluk, Mahaboobnagar District.
Dynasty	: Recherla Velama.
Reign of	: Lingama Nayaka.

Inscription date : 30th July, A.D. 1427.
Language : Telugu and Sanskrit.

This inscription is inscribed on a pillar of the tank bund of Gauramma Cheruvu. The inscription begins with an invocation of Lord Vishnu and his achievements in his Varahavatara. It also pays salutations of Lord Siva, Kumara, and the Goddess Sarasvati. It then gives the genealogy of the Recherla chiefs as follows, along with the family name of the donor in line 93 that is, Vela(m)ma.



No. 18

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 203 to 209
Place : Devalanagaram.
Dynasty : Racherla.
Reign of : Ravu Madhava Nripa Son of Singa.
Inscription date : October, A.D. 1427
Language : Telugu.

This inscription is on a stone pillar set upon the tank bund. Records show that Ravu Madhava-nripa, son of Simga wrote a *tikka* called Raghaviyam for the Ramayana of Valmiki. The inscription gives the genealogy of the author. In the IVth Varna was born at the feet of Vishnu, Era Dacha-bhupala, the moon to the ocean of Recherla-vamsa. His son was Simga; to him was born Annavota; and his son was Simga; and his son was Ravu Madhava, a follower of Sri Ramanuja Vaishnavism and a great devotee of Rama. It is stated that Nagama of the Kadipikonda family, the queen of Ravu-Madhava constructed an irrigation tank at the foot of Rajasaila (Rachakonda) called Nagasamudra in S.1351, Saumya in the month of Mina-Chaitra (26th March, A.D.1429).

The prasasti of the Recherla chiefs of Rachakonda incorporated in this inscription was composed by the poet Sambhunatha, son of Madhasuri, grandson of Sodu, and great grandson of Raghava.

The genealogy of the Recherlas

Era Dacha
|
Simga I
|
Annavota
|
Simga III
|
Ravu Madhava m. Nagamba.

Genealogy of the poet

Raghava
|
Sodu
|
Madhavasuri
|
Sambhunatha

No. 19

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 105 to 112.
Place : Charikonda, Kalwakurthy Taluk.
Dynasty : Recherla.
Reign of : Lingama Nayaka II.
Inscription date : 4th December, A.D. 1427.
Language : Sanskrit.
Script : Telugu.

This inscription is on a pillar erected on the bund of a tank called Maisamma cheruvu. It begins with the invocation of Gods *Ganesa*, *Vishnu* and *Shiva*. It introduces the family of the chiefs belonging to the *Recherla* of the fourth caste and introduces the chief *Dachaya* and his son *Madhava*. Among his many sons *Vedagiri* became the lord of the Earth. His son was *Madhava* who possessed the title "*Khadga Narayana*". His son was again *Vedagiri* II, who possessed the title *Soma kula Parasurama, Jagadhala Vibhla, Hindu Suratrana.* His brother was *Lingama Nayaka*. He possessed the title *Medini Varaha* i.e. the uplifter of the earth which was taken away by the *Yavanas* [Muslims]. He had a minister named *Tippaya*.

Lingamanayaka's wife *Gouri* was described in a few verses. She is said to have made several gifts to several Gods at *Srisailam* and *Tirumala* and performed several charities according to the prescription of *Hemadri* [Dharmasastra]. She is said to have caused a tank named *Gaura Samudra* to be excavated, evidently where the present inscription was set up. In the concluding verses the tank was described.

The record also mentions the Gajapati`s, Asvapati`s (Bahmanis) and *Narapati's* (Vijayanagara) kingdoms. The inscription was composed by *Ahobala Sukavi,* son of *Machinarya*, grandson of *Niramkusa Bharati bhattopadhyaya*, who in turn was the son of *Machanarya* and grand son of *Narayana Somayaji* of *Bharadvaja gotra.*

No. 20

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 65 to 70
Place : Devalanagaram, Ramannapet Taluk, Nalgonda.
Dynasty : Rachakonda Velama.
Reign of : Ravu Madhava and his wife Nagambika.
Inscription date : March-April, A.D. 1429.
Language : Sanskrit and Telugu.

This village is in the Ramannapet taluq of Nalgonda district. A stone pillar containing this inscription on its three sides, is erected on the village tank-bund.

The inscription is in Sanskrit verse and Telugu characters and the entire portion is in a state of good preservation. There are twentyseven verses in the inscription. They are composed by the poet named Sambhunatha son of Madhava and grandson of Soma (verse 27).

The date of the inscription is given in verse 25 as Saka 1351 Saumya Chaitra corresponding to A.D. 1429, March-April. The day is mentioned as Subhadina which may mean any auspicious day in the month.

The record belongs to Nagambika, wife of king Ravu Madhava of the Rachakonda Velama lineage, some members of which are already known by the Aynavolu, Inugurti and other inscriptions. These chiefs served under the Kakatiyas and rose to prominence at the time of Rudramamba who appointed them as subordinates at Rachakonda. The first four verses praise the boar incarnation of Vishnu, Rama and the Supreme Lord Vishnu from whose feet the family took its birth. Era Dacha is described in the fifth verse. Singa and Anavota are his son and grandson respectively. Anavota's son is Singa again. Singa's son is named Ravu Madhava. His greatness is described in verses 10 to 16, wherein he is described as a great devotee of Rama. In the next verse it is said that he had composed a commentary named Raghavaiah on Ramayana and dedicated the same to the feet of Rama in the month of Ashwayuja of Plavanga year corresponding to Saka 1349 and A.D. 1427. His wife comes from Kadipikonda family and is named Nagama. She constructed a tank called Nagasamudra near Rachakonda. The tank is described in verses 21 to 24.

No. 21

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No : 178 to 179.
Place : Darapalli, Ramayampet, Medak.
Dynasty : Racherla.
Reign of : ……
Inscription date : 20th March, A.D. 1453.
Language : Telugu, Kannada and Sanskrit.

The record introduces a new line of family members, probably scions of the Recharla family. According to the inscription, certain Annasauri, who was an embodiment of all virtues, has four brothers viz. Mallaya, Venna, Kacha and Anavota. Among them Anna Suri was the eldest and had 3 sons through his wife Mallamamba. Namely Nagaya, Kachaya and Machana.

Among them, Nagaya had 3 sons viz. Katcha, Pannaya and Linga through his wife Akkamamba. Among them Pannaya was attributed with more titles of virtue which closely resemble those of Recherla vamsa chiefs of Rachakonda and Devarakonda. Pannaya had a daughter by name Kasavamba, who was an embodiment of all virtues and had a beautiful face which resembled the Moon. The record also mentions that Kasavamba married Sultan Allauddin and acquired the status of the queen. It is interesting that a hindu princess married a Sultan, that too from a ruling family during the late mediaeval period. She had a daughter by name Jayi who excavated a canal in the vicinity of the village Daripalli for the merit of all human beings and for the merit of her maternal grandfather. The text was composed by the poet Praudha Bharati.

The second part of the record contains a lengthy Prashasti of the Velama Chiefs.

The importance of the inscription is that it furnishes the genealogy of a new line of kings not encountered so far in the mediaeval history of Andhra. It records the Recherla Prashasti along with epithets to Pannanka, besides that, he and his grandfather Anna Sauri belonged to the Recherla Velama family, who ruled Telangana region during 14th-15th c.A.D.

No. 22

Reference : Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
Page No : 96 to 99.
Place : Sayampeta, Parakal Taluk, Warangal District.
Dynasty : Racherla.
Reign of : ……..
Inscription date : 21st April, A.D. 1464.
Language : Telugu.

This long but incomplete inscription belongs to the Recherla chiefs, and records the gift of the village of Muccherla together with Mandapalle in Kothagattu *sthala* included, in the Voruganti Sima, with all the rights together with all the cultivators *(Krishi valulu)* on the occasion of lunar eclipse to God Tiruvengalesvara of *Machcherla* and to 12 *Ayyangars* and 12 *Mahajanas* both numbering 24 by *Ravu Dharma Naidu's* son of Pinnamanayadu and Singamamba, grandson of Peda Anapotanayaka. The chief bears all the usual titles of the Recheria chiefs including, *Kakatirajya Sthapana Acharya.* The gifted village was divided into 34 *vrittis* of which 10 *vrittis* were allotted for the God Tiruvengalesvara of Macherla. 12 *vrittis* to *Ayyangars* and 12 *vrittis* to *Mahajana and* for the 24 *murttis*. On the second side, the name of the donors with their *gotras* and pedigrees are given.

This is dated in S. 1386, *Tarona, Vaisakha Su*. 15. *Vaddavara, Lunar eclipse*; corresponding to Sunday 21st April, 1464 A.D.

No. 23

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 285 to 290
Place : Sayampeta, Parakal Taluk, Warangal District.
Dynasty : Racherla Velama Chiefs.

Reign of : Ravu Dharma Nayaka.
Inscription date : 21st April, A.D. 1464.
Language : Telugu.

This inscription is on a pillar in front of mahesvara temple. States that Ravu Dharmanayanimgaru, son of Pinannama Nayanimaggaru and Singamamba granted in S. 1386, Tarana, Vaisakha Su. 15 on the occasion of lunar eclipse, Vaddavara (Saturday 21st April, A.D. 1464) to the god Tiruvengalanatha of Macherla, and 12 *ayagars* and 12 *mahajanas* the village of Macherla, in the Krottagattu-*sthala* in the Oruganti-*sima* dividing it into 54 *vrittis* of which 34 were assigned to the god, 12 to the *ayagara* and 12 the *mahajanas* respectively; the donor bears several titles of which *Kakati-rajya-sthapan-acharya* is the most important. He traces his descent from Recherla Peda Anapota Nayaka, through his son Pedasigam Nayaka, and grandson Pinannama Nayaka. The inscription contains a list of the dones.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 93.
Place : Sayampeta, Warangal District.
Dynasty : Recharla Velama Chiefs.
Reign of : Dharmanayaka.
Inscription date : 21st April, A.D. 1464.
Language : Telugu.

This inscription is on a stone pillar erected about two furlongs off from Venkateswara temple, dated S. 1386, Tarana, Vaisakha su 15, Saturday, Lunar eclipse, (A.D. 1464, April 21). This inscription records the gift of villages Maccherla and Mada situated in Kottagattu *sthala* and Warangallu *sima*, by Dharmanayaka son of Pinnamanayaka, grandson of Peda-singamanayaka, and great grandson of Peda Annavota Nayaka of the Recherla family to the god Tiruvengaleswara of Maccherla, 12 *ayyangars* and 12 *mahajanas*. It is interesting to note that *vrittis* 10 to the god, 12 to the *ayyangars* and 12 to the *mahajanas* altogether 34 *vrittis* were granted to the donees together with the cultivators attached to them. The inscription contains a long list of the donees with their parentage and *gotras*.

No. 24

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 140 to 141.
Place : Devalanagaram, Nalgonda District.
Dynasty : Racherla Velamas.
Reign of : Rau Madhava
Inscription date : A.D. 1529.
Language : Sanskrit.

This inscription is on a stone near the tank, dated S. 1451, Saumya. The inscription begins with the invocation to the boar incarnation of Vishnu and Rama. Then follows the genealogy of the Recherla family as:

Era-Dacha
|
Singa
|
Anapota
|
Singabhupa
|
Rau Madhava

It is very interesting to note in this inscription that Rau Madhava has written a commentary called Raghaviya on Ramayana and dedicated the same to Rama in the year S. 1449. Plavanga his wife Nagambika has caused a tank called Nagasamudram to be dug near Rachakonda. The poet who composed this inscription is Sambhu Natha son of Madhava Suri.

No. 25

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 112 to 117.
Place : Kommarapalli [Rayalagandi], Nagarkurnool Taluk.
Dynasty : Recherla Velama.
Reign of : Chintakunta Padmanabha.
Inscription date : 11th September A.D. 1536.
Language : Telugu.
Script : Telugu.

This inscription is on the compound wall of the Chennakesava temple near Rayalagandi. Records a series of grants made by *Sri Rangayya*, established *Sri Ramanujacharya`s Sri Vaishnavism*. The grants were made at *Rayalagandi* falling in *Pratapagiri seema* over which was exercising his authority. The record states that *Sri Rangayya* built a temple and compound walls to the god *Sri Chennakesava* of *Rayalagandi* made a series of grants towards the daily rituals for the god *Chennakesava* and the merit his elder brother *Dharmayya* and set a village *Dharmavaram* and excavated a tank by name *Dharma samudram*. The record furnishes a list of grants made and mentions agricultural terms like *putti, Adde, Inamu, Gutta, Arake, Kunche, Mane, Mulavisa, Gone, yaganti, mada, nune gamugu*. He built the temple Lord *Hanuman* in *Gandi* and installed the Lord. It also mentions the endowments made towards daily maintenance.

No. 26

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 119 to 120
Place : Vellulla, Metpalli Taluk, Karimnagar District.
Dynasty : Velama Chiefs
Reign of : ……..
Inscription date : 15th April A.D. 1613
Language : Telugu

This inscription is on a slab set up in the Sluice of the tank. It records the construction of the sluice of the Nagula tank by certain Minnayya son of Pushpala Ankayya of the Munnuri caste at the instance of Dhalapatiraya son of Juvvadi Madhavaraya of the Velama caste and the *mutalique* of Vengala Jagadeva son of Inumgamti Timma Jagadeva of the Padmanayaka caste.

No. 27

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 120 to 122
Place : Dharmapuri, Jagityal Taluk, Karimnagar District.
Dynasty : Velama Chiefs
Reign of : Jupalli Dharmaraya.
Inscription date : A.D. 1644.
Language : Telugu

This inscription is on a pillar of the *mandapa* in the Brahma Pushkarini. It records the construction by Tirmalaya, son of Chintala Narusaboyi, of the compound wall around the *pushkarini* and the *mandapa* on the *vedika* (platform) which was formerly constructed by Jupalli Dharmaraya. The latter is also stated to have built the steps around the *Brahma Pushkarini.*

No. 28

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 125 to 126
Place : Mallannapeta (Tirmalapur), Jagityal Taluk, Karimnagar District.
Dynasty : Velama Chiefs
Reign of : ……
Inscription date : A.D. 1812.
Language : Telugu

It registers the gift of land in favour of Venna Jiyya, the *tammadi* of Polasa by Jupudu Dharmaravu *deshmukh.* The gift land is intended for growing a flower garden for the daily worship of the deity (name not clear).

No. 29

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1987-88.
Page No : 16.
Place : Jallepalle, Khammam District.
Dynasty : Velama Chiefs.
Reign of : Dachayanayani.
Inscription date : ……..
Language : Telugu.

This inscription is on the rocky outcrop by the side of the tank. Refers to the rule of Dachayamnayani over Andhradesa including Jallipalli. Also mention the name Pratigamda Bayaravumda. In characters of the 15th-16th century A.D.

(Also)

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual report on Epigraphy, 1967.
Page No : 126 and 127
Place : Jallipalli, Khammammet District.
Dynasty : Velamas
Reign of : Dachanayaka
Inscription date : ……..
Language : Telugu

This inscription is on a rock by the side of the tank on the hill. Refers to the prosperous reign of *Pratigandabhairava* Dachanayaka, who is stated to be ruling over the Andhra*desa* from Jallipalli.

No. 30

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1957-58
Page No : 22
Place : Elukurti, Warangal District.
Dynasty : Recharla
Reign of : ……
Inscription date : ……..
Language : Telugu and Sanskrit.

This inscription is on a slab built into the wall of the Siva temple to the proper right of entrance. Records the construction of four temples and the consecration therein of the four deities Rudresvara Anyesvara, Lokesvara and Ganesvara by the general Rudra-senapati. Gives the details of the shares allotted to the deities by the other members of his family. States that the record was composed by Harihara.

…….

REDDY KINGDOM/REDDIES OF KONDAVEEDU

No. 1

Reference : Epigraphia Indica, Volume-XXI (1931-1932)
Page No : 267 to 269
Place : Chimakurti
Dynasty : Reddy
Reign of : Vema
Inscription date : 31st October, A.D. 1336.
Language : Sanskrit and Telugu.

Note: This inscription explains about the expedition of Kakatiya Ganapatideva to Nellore.

Chimakurti Plate of Vema

by

A. Rangaswami Saraswati, B.A. and N. Lakshminarayan Rao, M.A.

This plate was secured on a loan from the Karnam of Chimakurti in the Ongole Taluk of the Guntur District in the year 1920. It is a single copper plate with no rim, oblong in shape and a little broken at the bottom. It is 10 ¾ `` in length and 6 ¾`` in breadth. There is a very small hole at the top of the plate to allow a string to pass through. Only one side of the plate bears the writing. At the top of the plate are engraved the figure of a *linga* and *bull* facing it. The weight of the plate is 37 tolas.

The inscription on the plate is written in Telugu characters and language except the two imprecatory verses at the end which are in Sanskrit. The alphabet and orthography of the document bear close resemblance to those of the Tottaramudi plates of Kataya-Vema and the Phirangipuram inscription of Komati-Vema though these two are later in point of time. It is therefore likely that the present document is a later copy of the original, though it is nowhere stated so. There seems to be no objection however, to take the historical facts contained in it as correct, for the *birudas* of king Vema found here, which give all the historical information, are almost similar to those found in his Amaravati inscription. The inscription records the grant of the village Ramatirtham situated in the Srisaila Bhumi and the Ammanarhbrolu-sims as a *sare-agrahara* to Chittamuri Timmana Bhatta who was the son of Kamesvara-Bhattaraka and who belonged to the Kaundinya-gotra, Yajus sakha and Apastamba-sutra. Besides this the donee was granted a fourth portion of the produce of the wetlands, betel-leaf gardens and sugar cane fields, of each of the five villages Chimakurti, Bhimasvaram, Pulikonda, Mailavaram and Kumarapuri and a sixteenth portion of the produce of the remaining three-fourths. A fifth part of the money income of these villages and the water of the Pedda-cheruvu (big tank) were to be given to him. Over and above these the donee was to receive one-tenth of the produce of the other villages and land at the rate of 200 *kunta* measured by a pole of 16 *baru* in big villages and 100 *kunta* in small villages. It is interesting to note that the present Karnam of the village Chimakurti who is now in possession of this copper-plate claims to be a lineal descendant of the donee and is still employing some of the gifts registered in the plate.

The date of the document is Salivahana Saka year 1257, Yuva Karttika su. 12, Thursday, Manvadi. This is the earliest record of the king being earlier by 10 years than the Madras Museum plates of the same king. If the cycle year Dhatu is substituted for Yuva the details of the date would correspond to A.D. 1336 October 31, Thursday.

The importance of the document lies chiefly in the fact that some of the king`s *birudas* mentioned in it would, if they are properly interpreted, yield new information about the history of the Reddi chiefs. For instance, *Chamchumala-churakara* or *chemjimala-churakara* as given in the Amaravati inscription means "one who reduced the hill fort of Chemji or Gingi". How Vema could reduce this fort will be shown below. Another biruda *Rechuridsrgavibhala* means "the destroyer of the fort of Rachuru" i.e. Rayachur in the Nizam's Dominions. A third title in the list *Kalin-garaya-mana-merdana* means "one who destroyed the pride of the King of Kalinga". The title *Masaiyaraya-mriya-tentakara* means 'one who hunted like deer the chiefs of Manniya hilly country". The term *Manne* is generally applied in later Telugu literature to the hilly tracts near the eastern ghats in the Godavari, Vizagapatam and Ganjam districts. Similarly, the titles *Voddiyaraya-airdkuma-dhasan* and *Jantaraataraya-halla-kalldla* signify victorious over the kings of the Voddiya (Odhra) country, the modern Orissa and the Janturnadu which is perhaps the modern name of Dantapura-nadu. Dantapura was an early capital of the Gangas of Kalinga, from which, for instance, the Narasapatam place of Vajrahasta II was issued. The title *Pan-dyaraya-gaja-simha* means "one who was a lion to the elephant in the form of the Pandya King" suggesting thereby that the king probably routed the Pandyas. The title *Appaya-Gopaya-disapatta* seems to signify some victory won by the king or his immediate ancestors over the chiefs called Appaya and Gopaya. The Tiruvendipuram inscription of the Chola king Rajaraja III dated in his 10th year records the victories of two Hoysala generals *Jagnobbaganda* Appana-Dandanayaka and Samudra-Gopaya Dantayaka over the Pallava chief Kopperunjinga who overcome the Chola sovereign Rajaraja III and had for a time kept him Prisoner at Sendamangalam. The chiefs that are referred to in the title *Appaya-Gopaya-disapatta* of Vema seem to be identical with the Hoysala generals of the Tiruvendipuram inscription.

The exploits referred to in the titles of Vema must have been achieved by him or by his ancestors while they were the subordinates of the Kakatiyas. During the days of the decline of the Cholas all the neighbouring powers attempted to capture as much of the territory as possible. The Pallava general Kopperunjinga who endeavoured to establish for a time an independent kingdom extended his conquests over the territories of the Cholas of Nellore and other chieftains as far north as Draksharama where an inscription of his is found. The Cholas of the Nellore District who had the titles Madhurantaka-Potappi-Chola and Gandagopala extended their kingdom to the south and, for a time, occupied Kanchipuram and Tondaimandalam. Against these Sundara Pandya led an expedition from the South and celebrated the anointment of heroes at Vikramasimhapuram (Nellore). The Kakatiya sovereign Ganapati made an expedition first in aid of one of the Telugu Chola chiefs of Nellore and later on to Conjeevaram, where his inscriptions are found. After Ganapathi his successor Rudramba and later her successor Prataparudra continued the campaign on Conjeevaram. The triumph claimed in these *birudas* over the Pandya king and Hoysala generals Appaya and Gopaya should also have been won during this period of constant warfare. Similarly, the victory over Klingaraya, Oddiyaraya, the Janturnataraya as well as the reduction of the fort of Rachuru should have been achieved in the war of the Kakatiyas against the surrounding countries.

The inscription also says that vema founded many *agraharas* on the banks of the rivers Brahmakundi (the Gundlakamma), the Krishnaveni, *i.e.*, Krishna, the Godavari and the

Mahandi, and laid out gardens in the vicinity of various towns. We are further informed that he gave food in charity houses (*sattras*) in many holy places and built steps to the famous shrines of Sri Parvata and Ahobala. Vema is called in these inscriptions the lord of the Eastern Sea, the establisher of the sole sovereign (*eka-raya-sthapan-acharya*) and the only ornament to the throne (*eka-simhasan-alamkara*).

No. 2

Reference : Indian Archaeology 2010-2011, A Review.
Page No : 78
Place : Hyderabad
Dynasty : Reddy`s of Kondaveedu
Reign of : Anavema
Inscription date : A.D. 1371
Language : Telugu

Engraved in late Telugu characters, a charter of Anavema records the grant of the village Ikshupuri by Anavema, the Reddi ruler of Kondaveedu, in Saka 1293.

No. 3

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 199 to 202
Place : Vadapalli.
Dynasty : Reddy.
Reign of : Anavema Reddi.
Inscription date : 24th May A.D. 1377.
Language : Telugu.

This inscription is on a pillar in the compound of the Agastyesvara temple. States that, while Anavemaya Reddi, the son of Jaganobbaganda Vemaya Reddi was ruling the kingdom of the earth, his servant Kadiyam Poti Nayundu built the *sikhara* to the sanctum of the temple of Agastyesvara constructed formerly by Pillalamarri Beti Reddi, caused a bell and the doors to the sanctum to be made; presented three eating plates, 3 kudukas, silk clothes and a copper boiler for bathing; offered worship to the deity and set up the pillar inscription.

No. 4

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
Page No : 43.
Place : Wadapalli, Miryalaguda Taluk, Nalgonda District.
Dynasty : Reddis of Kondaveedu.
Reign of : Annavema.
Inscription date : ……..
Language : Sanskrit and Telugu.

Gives the eulogy of the chief in detail and refers to the fort of Odapalli-maha durga and the army chief Prolachamupa. In characters of about the 14th century A.D.

No. 5

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 146 to 147
Place : Vadapalli, Nalgonda District.
Dynasty : Reddis of Kondaveedu.
Reign of : ……
Inscription date : 24th May, A.D. 1377.
Language : Telugu and Sanskrit.

This inscription is in Agastesvara temple, dated S. 1299, Pingala, Jyestha ba.1 Sunday, (A.D. 1377, May 24). Records the construction of the tower to Agastesvara temple by Kadiyamu Poti Reddi son of Vema Reddi. He also gifted some vessels and other articles for the use in the daily worship of the god. The temple was originally constructed by Pillalamarri Beti Reddi.

No. 6

Reference : Indian Archaeology 1986-1987, A Review.
Page No : 102
Place : Hyderabad.
Dynasty : Reddis of Kondaveedu.
Reign of : ……..
Inscription date : A.D. 1422
Language : Sanskrit and Telugu.

This charter is written in Sanskrit and Telugu languages and Telugu characters. Dated Saka 1345 (in chronogram *sar-abdhi*-visva= A.D 1422), it belongs to the reign of Vema, son of Allada, and registers the grant of the village Kadaparru, situated on the bank of the river Tulyabhagika, to the *guru* Visvesvara-Malnadharyalinganaradhya by the king, at the time of his mother Vemambika's initiation (*diksha*) into *Saiva-vratachara.*

……..

BAHAMANI

No. 1

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 255 to 256
Place : Tellapur, Sangareddy Taluk, Medak.
Dynasty : Bahamani.
Reign of : Firuj Shah.
Inscription date : 8th January, A.D. 1418.
Language : Telugu.

This inscription is on a pillar near a well. The inscription records the construction of a well and *gadibhavi* along with water carriers by Ojus [artisans] detailed in the inscription in the village *Telumganapura*. The most important feature is the name of the modern village Tellapur which shows that it was originally known as *Telumganapura,* reminding that during the period the area of Telingana was included in the kingdom of Firuz Shah Bahamani. Also states that Nagoju, one of the artisans of the above constructions, made the golden ornaments to the queen of Feroz Shah Sultan. The scribe is Rudroju Sirigiroju.

No. 2

Reference : Indian Archaeology 1956-1957, A Review.
Page No : 42.
Place : Hyderabad.
Dynasty : Bahmani.
Reign of : Alaud-Din Shah Bahmani.
Inscription date : A.D. 1444
Language : ……..

This was a bilingual inscription of `Alau`d-Din Shah Bahmani, in state museum Hyderabad- Dated A H 848 (A.D. 1444), it records the construction of a stepwell by Makhduma-i-Jahan Bibi Shahnaz, mother of Khan-i-Mu`azzam Mahmud Khan.

(Also)

Reference : Indian Archaeology 1964-1965, A Review.
Page No : 54
Place : State Museum, Hyderabad.
Dynasty : Bahmani.
Reign of : 'Alau'd-Din II
Inscription date : A.D. 1444.
Language : Sanskrit and Persian.

Dated in Saka 1366 (A. D. 1444), this bilingual inscription in Sanskrit and Persian belongs to the period of the Bahmani Sultan 'Alau'd-Din II and records the victory of his father. Ahmad Shah, over Devaraja, commandant of the fort at Rajahmundry, besides referring to the construction of a well by prince Mahmud Khan after the name of his mother.

No. 3

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
Page No : 105.
Place : Darpalli, Ramayampet, Medak District.
Dynasty : Bahamani.
Reign of : Alauddin Bahman Shah
Inscription date : 19th March, A.D. 1453.
Language : Telugu and Sanskrit.

It records the excavation of a tank in the village *Darapalli* named *Pamnasamudram,* evidently named after the Chief Pamna, a later member of the velama family, ruling from Devadripattana. It gives the genealogy of the chief Pamna, but with 2 or 3 breaks. The family of this chief bears the Prasasti of the Velama chief who ruled over Telangana in the post Kakatiya period. Incidentally it gives information about the relationship between the Velama chiefs and Bahamani Sultans during the 15th century A.D.

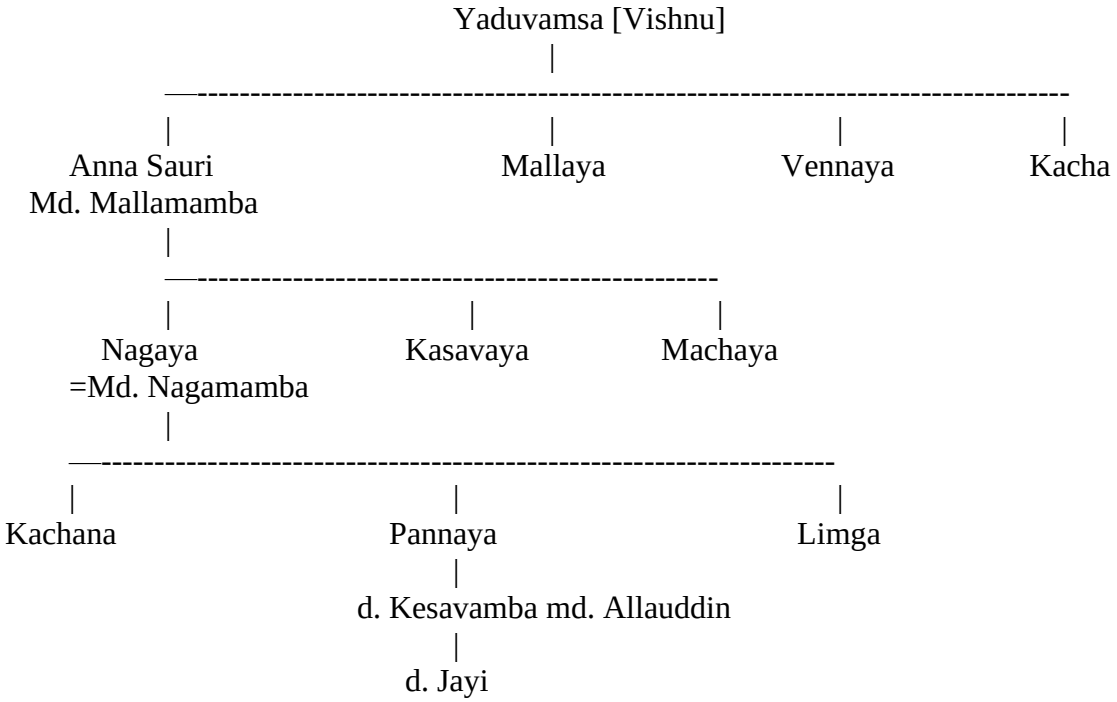
(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District, 2001.
Page No : 256 to 262
Place : Darpalli, Ramayampet, Medak District.
Dynasty : Bahamani.
Reign of : Alauddin Bahman Shah
Inscription date : 19th March, A.D. 1453.
Language : Telugu and Sanskrit.

This inscription is on a pillar in a field by the side of the tank in the village. The inscription is illegible and careless in execution. It introduces four brothers named Anna, Mallaya, Vennaya and Kacha of Yaduvamsa. Of these brothers the eldest son names Anna, Mallaya, Vennaya and Kacha of Yaduvamsa. Of these brothers, the eldest married Mallamamba and begot three sons named Nagaya, Kasavya and Machaya. The eldest son married Nagamamba. He begot three sons Kachana, Pannaya and Limga. Or these sons Pandya, son of Nagaya gave his daughter in marriage to the Bahmani king Allauddin. The inscription records the construction of a tank name *pannasamudra* in *Daripalli* village by Kesavamba queen of Allauddin for the prosperity of their daughter *Jayi.*

The telugu portion of the record is interesting as it gives the titles of the Velama chiefs in the traditional narrative such as Hinduraya Suratrana, Somakula Parasurama and *Kakatiraya Sthapanacharyya* and obviously attributing these titles to Panna, father of Kasavamba who was ruling from Devadri Pattana.

The composer of the record is *Praudha Bharati* who was offered some Vritties. The genealogy ia as follows:



No. 4

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 54
Place : Kundrug, Mahbubnagar.
Dynasty : Bahmanis.
Reign of : ……
Inscription date : A.D. 1470-71
Language : Arabic and Persian.

An inscription from Kundrug set up during the reign of Shamsu'd-Din Muhammad Shah, son of Humayun Shah, states that the mosque (on which it appears) was built in A.H. 875 (A.D. 1470-71) at the instance of Khan-i-A'zam Farhat Khan, and through the efforts of Maliku'sh Sharq Ma'ruf Khani.

No. 5

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 141 to 142
Place : Ghanpur Fort, Mahbubnagar District.
Dynasty : Bahmanis.
Reign of : …….
Inscription date : A.D. 1494.
Language : Telugu.

This inscription is on a stone lying behind the high school building, dated S. 1416, (A.D. 1494). Records a land lease contract executed by a Mussalman chief Nizamul mulk, in favour of a merchant guild. A part of the Ghanpur area was leased to the merchants for cultivation. The language is mixed with many Urdu words.

••••••••••••

GAJAPATIS OF ODISHA

No. 1

Reference : Epigraphia Indica, Volume-XXXIII (1959-1960, Reprint in 1987)
Page No : 125 to 129
Place : Warangal
Dynasty : Gajapatis of Orissa.
Reign of : Gajapati Kapileswara.
Inscription date : 2nd February, 1460 A.D.
Language : Telugu (Script), Oriya (Influenced by Sanskrit) (Language).

Warangal Inscription of Raghudeva, Kali Year 4561

(1 Plate)

by

D.C. Sircar, Ootacamund

(Received on 12.5.1958)

Many of the imperial ruling families of the Deccan had their capitals in the former Hyderabad State now merged in the Mysore, Andhra Pradesh and Bombay States. Thus Manyakheta of the Rashtrakutas, Kalyana of the Later Chalukyas and Kalachuris, Devagiri of the Yadavas and Anumakonda and Varamgallu of the Kakatiyas were all situated in different parts of the former State of Hyderabad. It was therefore expected that the area, if properly explored, would yield a large number of interesting inscriptions. In the course of the exploration of a very small part of the area in 1957-58, Mr. K. H. V. Sarma and Pandit V. S. Subrahmanyam, both Epigraphical Assistants in the Office of the Government Epigraphist for India, visited Warangal and copied some inscriptions that were found at the place. One of these inscriptions from Warangal is edited in the following pages. D.C. Sircar is thankful to Mr. Sarma and Pandit Subrahmanyam for the assistance they have rendered him in the preparation of this article.

About 150 years ago, Mackenzie's Pandits copied the inscription and their tentative transcript finds a place in the *Mackenzie Manuscripts*, 15-4-5. p. 106 (cf. *Bharati*, Vol. XII, Part i. pp. 426 ff). Unfortunately, the Pandits could not read the epigraph satisfactorily.

The inscription is divided into two parts, the first engraved on the right wall of the gate of the Warangal fort while the second part is incised on the left wall of the same structure. The first part contains ten lines of writing covering an area about first five feet in length and two feet and one inch in height. There are only eight lines in the second part which covers a space about six feet and six inches long and one foot and eight inches high. The epigraph is continued from the first to the second part. The preservation of the writing is not satisfactory as the letters are rubbed off in many parts of the record.

The characters of the inscription are Telugu. Initial *a* has a rather peculiar form resembling modern Telugu *lg* in shape. But the language is Oriya which is, however, considerably influenced by Sanskrit. There are many errors in the language and orthography of the record. The date, quoted in lines 2-5, is Saturday (Briha-rasara). Mrigasira-nakahatra, Magha-su.10, in the year Pramathin which is mentioned as corresponding to the Kali year

included by the defective passage *yekasatad-adhika-pamcha-sat-ottara-chartu (h)*-sahasra-parmite.* The expression *pamcha-sat-Ottara* (i.e. `with the addition of 500') qualifying *chatuh-sahasra* (i.e. 4,000) in the same context suggests that the number intended in *yekasatad-adhika* qualifying *pamcha-sata* should be less than hundred. The word *yeka (eka, 'one')* forming the first part of this expression clearly suggests that the intended number is one of those immediately following 10 or any of its multiples between 20 and 90. But the name Pramathin applied to the year, which apparently corresponded to one of the Kali years from 4501 to 4599, shows that the kali year 4561 current (i.e. Kali 4560 expired) is intended since no other year in the said period of 99 years corresponds to the cyclic year Pramathin of the South Indian calendar. Saturday, Magha-su. 10, Mrigasira-nakshatra, in Kali 4561 current, corresponds regularly to the 2nd February, 1460 A.D.

The proposed emendation of *yekasatad-adhika* as *ekashashty-adhika* is supported by the internal evidence of the inscription. As will he seen below, the record mentions Raghudeva, the governor of Rajahmundry under Gajapati Kapileswara of Orissa, in connection with the Oriya conquest of the fortress of Vorumgallu in the land (*rajya*) of Varamgallu, i.e. the Warangal fort. The occupation of Warangal by the Oriyas is mentioned in another inscription in the fort, referring to its conquest by Kapilesvara`s son Hambira and bearing the date Pramathin, Magha-su. 10. Va (i.e. Vadda-vara, Saturday) which is exactly the same as the date of the record under study. There is no doubt that both the inscriptions refer to the same event, viz. The conquest of the Warangal fort by the generals of Gajapati Kapileswara. It may be that Hambira was chief commander of the Gajapati forces and that Raghudeva was the second in command. It is interesting to note that Hambira`s inscription is found on the eastern gate of the Warangal fort while Raghudeva`s record is incised on its western gate, locally known as the fifth gate. This appears to show that the two leaders of the Gajapati forces led the attack on the Warangal fort from two different sides. Raghudeva, the Oriya government of Rajahmundry, is also known from several of his inscriptions bearing dates in the sixth decade of the fifteenth century.

The object of the inscription is recorded in two sentences in the last two lines (lines 17-18). The concluding part of the first of these sentences is very much damaged. But it seems to read as *Vorumgamti-durgga-patimku sadhila* in which *sadhila (past tense of the Oriya verb sadhiva)* has no doubt been used in the sense of 'Subdued' or `defeated`. It is therefore stated here that Raghudeva-narendra subdued the lord of the Vorumgaunti-durga (i.e. the Warangal fort). The second sentence says that he spared the lives of the governor of the fort and the latter's followers (*yihara sasainga sahitya jiva-dana dila*). The conquest of Warangal by the generals of Kapileswara is one of the events in the struggle between the Bhamanis of Gulbarga and the Gajapatis of Orissa.

The inscription is interesting from several points of view. In the first place, it represents the god Vishnu as the imperial ruler of the earth and apparently as the overlord of the emperor Kapilesvara of the Suryavamsi Gajapati family of Orissa. The date of the record has been put against the background of eternity as it is represented as falling in the eternal reign period of the said god. This is because of the fact, as we have shown elsewhere, that Ganga Anangabhima III (c. 1211-38 A.D.) dedicated his kingdom in favour of the god Purushottama-Jagannatha of Puri, who is regarded as a form of Vishnu, and that the Ganga king`s successors as well as the later imperial rulers of Orissa including their theoretical successors, the present Maharajas of Puri, regarded themselves as the viceroys of the deity who was considered the real lord of the country. This conception is noticed in several inscriptions of the Ganga dynasty. The present epigraph is the only record outside the Ganga family, which echoes the same idea. There is,

however, a slight difference in the conception as found in the inscription under review. The god is not represented here as the lord of the kingdom of Orissa with the king as his viceroy. The idea expressed in our record is that the god was lord of the earth while Kapileswara, endowed with imperial style, was the king of the Utkala country under him. This mode of introducing a king is possibly the only case of the kind in the whole range of Indian epigraphy.

The second point of interest in the record is its style which exhibits an influence of certain inscriptions of the Gangas. Some of the passengers in Kapileswara`s description in the present inscription are copied from records like the Draksharama, Bhubaneswar and Kanchipuram inscriptions of Anangabhima III and one of the Kapilas inscriptions of Narasimha I (c 1238-64 A.D.). The most interesting among these epithets are those which speak of the king as *Mheswara-putra, Purushottama-putra* and *Durga-putra*. In the similar representation of Angabhima III and his son Narasimha I, one may notice the fact that these kings, in spite of their staunch devotion to the god Vishnu in the shape of Purushottama-Jagannatha of Puri, could not possibly dissociate themselves totally from the Siva learnings of their ancestors. Since, however, the hold of Vaishnavism became gradually stronger and stronger on the kings of Orissa, it is rather strange that the same epithets were applied to Kapileswara who flourished two centuries later. But this may be explained by the suggestion that the Suryavamsi`s were also Saivas originally. It has, however, to be noticed that a similar description of Kapileswara is not noticed in any other inscription of the Suryavamsi Gajapati family.

Are we then to suppose that the reason underlying the above description of Kapileswara was the Saiva learnings of Raghudeva ? It will be seen from our analysis below that Raghudeva calls himself *sri-Durga-varaputra* as well as *sri-Jagannathadiva (labdha*.)vara-prasada.* He also bore the typical Saivite name Virabhadra. This prince as well as his father and grandfather are further represented as devotees of the god Mallinatha and the goddess Ganamangalachandi or Mangalachandi. These two deities are probably to be identified respectively with Siva and Parvati since the name Mallinatha is known to be often applied to a Siva-linga and Chandi and Mangalachandi are both well-known names of the said goddess. As Reghudeva`s grandfather was Kapileswara`s father, it is possible to think that the family was originally Saiva and that Kapileswara was the first of its members, who was devoted to the god Purushottama Jagannatha, Kapileswara may have become a devotee of the said deity after his accession to the throne of Gajapati Bhanu IV, since theoretically the Ganga throne belonged to the god.

The first section of the inscription in lines 1-5 gives the date, viz,Saturday, Magha-su. 10, Mrigasira-nakshatra in the year 4561 current (in words) in the first quarter of Kali which is one of the four ages, the name of the year being Pramathin. This year is mentioned with reference to the victorious reign of the illustrious god Vishnu just as is done in the case of dates falling in the reigns of particular kings. In consonance with this interesting reference, the date is stated to have fallen in the second Parardha of the god Brahman, in the Svetavaraha Kalpa and the twenty eighth Chatur-yuga of the Vaivasvata Manvantra. Lines 5-6 likewise mention the locality, where the inscription was put up, in an equally grand setting. The concluding part of this passage cannot be fully deciphered. But it seems to speak of the tract of Varumgallu (Warangal) within the domination of Umainusaha (saha) described as the Suratana of Kalubaraga, i.e. the Bahmani Sultan Humayan Shah (1458-61 A.D.) of Gulbarga. This land is stated to have been situated in the western tract of the Andhra country which formed a part of Bharatavarsha lying in the Jambudvipa section of the earth. This is in consonance with the old conception according to which Jambu-dvipa was one of the four or seven *dripas* constituting the earth. The representation of a locality in a similar setting, is however, not unknown in South

Indian inscriptions. Thus, an inscription of 1077 A.D. gives the situation of the capital of the Kadambas of Banavasi in the following words: "Among the fourteen worlds is the middle world, one *rajju* in extent. In the centre of that middle world is the Golden Mountain, to the south of which is the Bharata land, in which like the curls of the lady earth shines the Kuntala country, to which an ornament (with various natural beauties) is Banavasi".

The next passage in lines 7-17 introduces Raghudeva-narendra who was responsible for the setting up of the record. First is mentioned in lines 7-8 Jagesvaradeva-maharaya described as a devotee of the god Mallinatha and the goddess Ganamangalachandi. Next is described Jagevara`s son Pratapa-Kapilesvaradeva-maharaja in lines 8-14. Kapilesvara is stated to have become a lord of the Utkala country at the command of the illustrious Purushottama described as the lord of the fourteen worlds, i.e. the god Purushottama-Jagannatha of Puri. Next, he is described as `the son of Maheswara (Siva)`, `the son of Purushottama (Vishnu)` and `the son of Durga.' As already indicated above, these epithets and some others in the description of Kapileswara appear to have been borrowed from certain records of the Ganga`king Anangabhima III and his son and successor Narasimha I. In the inscription under study, Kapileswara is endowed with the imperial title *Maharajadhiraja-Parameswara* and is described as belonging to the solar race. He is further called *sri-visa-Gajapati* (the Ganapati who is an illustrious hero), *Gaudesvara (*lord of Gunda*)* and *vijita-navakati-Karnt-esvara (*lord of the Karnatanine-crore country conquered by him*).* It is interesting to note that *Kalavarag-esvara (*i.e. the lord of Gulbarga*)* is not added here to Kapilesvara`s epithets as in other records. This is probably how the inscription was set up in an area belonging to the dominions of the Bahmani Sultans of Gulbarga and the local people were expected to sneer at the hollowness of the claim.

Kapileswara was the first independent imperial ruler of the family and Raghudeva is known to have been his younger brother`s son and his victory at Rajahmundry. The mention of Jagesvara as a *moharaya* (i.e. mahraja) shows that he was also a ruling chief. This is supported by the evidence of the Raghudevapura grant. Lines 14-15 of our inscription mention Parasuramadeva as the younger brother of Kapileswara and as devotee of Mallinathadeva and Mangalachandi (elsewhere called Ganamangalachandi). Parasuramadeva-raya`s son Raghudeva is mentioned in the following lines. He is called Virabhadra Raghudeva-narendra and is described as a devotee of the god Mallinathadeva and the goddess Ganamangalachandi and also as having been a favourite son of the goddess Durga and as favoured by Jagannathadeva, i.e. the god Purushottama-Jagannatha of Puri. It is further stated that Raghudeva was the ruler of Rajamahendravara, i.e. Rajamahendrapura, which is the modern Rajahmundry. As already indicated above, the object of the inscription is recorded in the last two lines (lines 17-18) which states that Raghudeva subdued the governor of the Warangal fort but that he spread the lives of the said Bahmani officer and his soldiers.

The god Mallinatha seems to have been the family deity of the ancestors of Kapileswara. Since Malinatha as the name of a deity is very popular in the Telugu speaking areas and not in Orissa, the original home of the Suryavamsi Ganapati family may have been in the Andhra country. As we have elsewhere suggested, the mother of Kapilesvara was probably born in the Velama community of Andhra.

The genealogy of the Suryavamsi Gajapatis of Orissa supplied by the present inscription represented Kapileswara and Parasurama as the son of Jagesvara and Raghudeva, governor of Rajahmundry, as the son of Parsurama. This information is already available from

the Raghudevapura and Dorapalem grants of Raghudeva edited above. But Raghudeva's secondary name Virabhadra is known only from the present record.

The geographical names mentioned in the inscription have already been discussed above.

(Also)

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1957-58
Page No	: 25
Place	: Warangal
Dynasty	: Gajapati
Reign of	: Raghudeva
Inscription date	: 2nd February, A.D.1460
Language	: Telugu and Oriya-Sanskrit

This inscription is on the fifth gate-way of the fort, dated kali 4561 (current), Pramathi, Uttarayana, Magha.su 10. Saturday, Mrigasira=1460 A.D. February 2. Damaged. Mentioned in the genealogical order, Kapileswara, Parasurama and Raghudeva and refers to the capture of the fort. Published *Ep. Ind.*, Vol. XXXIII, PP. 125 ff.

No. 2

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1957-58
Page No	: 25
Place	: Warangal
Dynasty	: Gajapati
Reign of	: Ambira
Inscription date	: 2nd February, A.D.1460
Language	: Telugu

This inscription is on a pillar in the eastern gate-way of the fort, dated Pramathi, Magha su. 10. Saturday= 1460 A.D. February 2. States that Ambira-mahapatra, son of Gajapati Kapilesvara-maharaya captured the fort of Orugallu.

No. 3

Reference	: Annual Reports, 1934-1935 Volume-III, Department of Archaeology and Museums Government of Telangana.
Page No	: 29 to 35
Place	: Warangal
Dynasty	: Gajapati of Orissa.
Reign of	: Ambira Deva Kumara Mahapatra
Inscription date	: 2nd February, A.D. 1460.
Language	: Telugu

Warangal inscription of Ambira-deva

by

DR. P. Srinivasachar, M.A., Ph.D. (Lond.)

This inscription is on the stone gateway on the western side of the Warangal fort. The text of the inscription has already been published in South Inscriptions, Vol. VII, p. 372, but there are several mistakes in it.

The inscription is in Telugu prose and commemorates the capture of Warangal fort by Ambira-deva-Kumara-mahapatra, the son of Kapilendra-deva, the Gajapati king of Orissa, who came to the throne in A.D. 1335-6. The date of the capture is given as Pramadi, Magha, Suddha dasami, Saturday. The date is a sound one and corresponds to Saturday the 2nd of February A.D. 1460. *Dasami* on that day was 24, that is, 14 *ghatikas* or 5 hours and 45 minutes after sunrise on that day.

The inscription is important as it confirms the statement of Firishta that the Gajapati king intervened in the political affairs of Telingana to the detriment of the interests of the Bahmani kingdom. Firishta states that when the Bahmani forces besieged Devarakonda, the Gajapati king sent some forces to help the ruler of Devarakonda. It was probably this same expeditionary force that marched to Warangal after relieving Devarakonda, and under the command of Ambira-deva succeeded in capturing the Warangal fort. The name of the fort, Varumgallu, is interesting as a development from Orugallu.

Translation

[LI. 1-7] (In the cyclic) year Pramadi, (in the month of) Magha (on the) tenth (day, of the) bright (fortnight) (on) Saturday, Ambira-deva-kumara-mahapatra son of the Gajapati (king) Kapilemdra-maharaja, captured the fort of Varum(ga)llu.

Note on the Warangal Inscription of Ambira-deva.

This small inscription raises up a number of problems for discussion. The first relates to the identity of Ambira-deva, who is said to have captured Warangal. The second refers to the circumstances that led to the siege of Warangal and its capture, and the last to the identity of the person who was ruling Warangal, at the time of its capture.

Before we go into these historical problems there is one small point about the date which has to be discussed, namely the meaning of the term *Vadda-varamu.* Although this term is by no means new, and has been known for the past 30 or 40 years, Mr. G. Ramadoss finds it difficult to accept the usual meaning, and has suggested a different reading of the inscription altogether. The matter has been discussed by Kielhorn, Fleet, and Rice long ago, and the occurrence of this term in a large number of inscriptions published since that time, confirms definitely that *Vadda-varamu* means Saturday. Since this term occurs in several places with all the other details of the date it is easy to calculate the date and verify that this term refers to Saturday. Besides, we have instances of bilingual inscriptions where this term occurs in the Vernacular portion (Telugu or Kannada) of the inscription, while in the corresponding Sanskrit portion the term *Sani-vara* or *Sanaiscara-vara* is given. This definitely proves that *Vadda-varamu* is the same as *Sani-vara* or Saturday.

Let us now take the first historical problem relating to the identity of the captor of Warangal. The present inscription gives his name as Ambira-deva kumara-mahapatra, and refers to him in no uncertain terms as the son of the 'Gajapati (king) Kapilendra-maharaya.' Mr. Ramadoss argues that the passage refers to two persons, the first an unnamed son of the Gajapati king Kapilendra maharaya, and the second a certain general Ambira-deva by name, who is identical with the father of Daksina-Kapileswara. The sequence of the passage suggests more naturally that the phrase *Gajapati-Kapilendra-mahārāyala-kumārumda* relates to the name Ambira-dēva following immediately, and is its *visesana.* As a matter of fact there is a slight blemish of the rock adjoining the letter *da* (I.4), leaving us in doubt as to whether the scribe intended to write *da* or *du.* The language of the inscription is very concise, and full of abbreviations. So it looks as though the scribe wanted at first to join the two words in *sandhi,* but later on changed his mind. It is not probable that such uncertainty would have arisen if the passage really referred to two persons. Further, it is extremely unlikely that a distinguished son of the Gajapati king, who took part in a distant campaign and came out successful, would have remained unnamed and incognito even when an inscription was engraved to commemorate this success, leaving his general a free road to honour and fame. The inevitable conclusion, therefore, is that the inscription refers only to one person, and that he was the son of the Gajapati king Kapilendra, the founder of the Gajapati dynasty of Orissa.

The question then arises as to what led the Gajapati king to send an expedition against Warangal. According to Firishta the Gajapati king sent reinforcements to the Raja of Devarakonda, when the latter was attacked by the Bahmani ruler, Humayun Shah. So it is probable that after defeating the Bahmani army and raising the siege of Devarakonda the expeditionary force marched against Warangal, the other important fortress in Telingana, and captured it.

The statement of the above inscription that Ambira-deva captured the fort of Warangal suggests that the fort must have been in the hands of the Bahmani rulers. If, on the other hand, the fort had been under an independent Hindu chieftain as Devarakonda was, and Ambira-deva had gone there to give succour to the besieged and raise the siege, Ambira-deva could not have stated that he captured the fort.

Firishta says that the motive that led the Gajapati king to help the Raja of Devarakonda was the temptation of the 'offers of great sums of money' by the Raja of Devarakonda. We must note however that this was not by any means the first occasion for the Gajapati king to assume a hostile attitude towards the Bahmani king without any apparent provocation from him. A few details about the relations between Kapilēndra and the Bahmani kingdom will make it clear.

An important source of the history of the reign of Kapilēndra, an Oriya work called Madaḷā panji, says that Kapilēndra was considerably aided by the Bahmani king in usurping the Ganga throne, and in becoming the king of Orissa. The friendly relations between the two seem to have continued till the middle of the Fifteenth century, when we find them making a joint attack on Vijayanagara at the beginning of the reign of Mallikarjuna. But such a friendly attitude could not have long subsisted between two growing neighbouring powers, both of which were intent on expansion. The earliest evidence of this changed attitude is an inscription in the Jagannath temple at Puri, dated in the 19th *anka, Mesa,* New-moon, Sunday, (corresponding to April 12, A.D. 1450), which says, 'having conquered the side of Mallika Parisa, on the journey back gave to God a *sari* cloth known as Pundariksha gopa. The reference is undoubtedly to the Bahmani ruler and the name cited is either a general term applied to

Muslim rulers (Malik Padusa), or the name of a particular general. Madala pañiji mentions the conquest of 'Mallika country' in the year denoted by the 21st *anka*. This might be another instance of hostility on the part of the Gajapati ruler two years later, or it might refer to the same incident as the above, provided we accept that the 21st *anka* is probably a mistake for the 19th *anka*, as suggested by Manmohan Cakravarti.

The Bahmani rulers on the other hand do not seem to have been anxious to involve themselves in hostilities with the Gajapati king. Even when active nobles like Sanjar Khan busied themselves in fighting the 'Uriah leader of the infidels of Telingana', the Sultan was not very enthusiastic about it and used to say:- 'Why does Sanjar Khan match himself in battle against the possessor of elephants?' But since the disappearance of the Warangal kingdom made the Bahmani and the Orissa kingdoms neighbours, there were probably frequent skirmishes, in some of which Gana-deva seems to have distinguished himself. It is on the basis of some such incident that he claims in his Kondaveedu plates to have defeated two Muslim soldiers. The relations between the two kingdoms thus became more and more hostile from day to day, and when Humayan Shah marched against Devarakonda to punish the Raja for being in league with the rebel, Sikandar Khan, the Gajapati king, who had already consolidated his Southern conquests in a strong governorship at Kondaveedu, was eager to avail himself of any opportunity for intervention. Such an opportunity presented itself to him when the Raja of Devarakonda sought his help, and promised to pay in return a large sum of money. The king of Orissa responded quickly to such a request and sent a strong force ('a considerable body of troops with several war elephants'), 'promising to advance quickly himself with his whole force'. The Bahmani forces who came to know of this acted under some excitement, and were severely defeated. Unluckily for the Sultan, a serious rebellion broke out and he had to proceed at once to the capital leaving the Gajapati army an open field. It is unlikely that under such circumstances the Gajapati army would have returned home quickly, content with the money they probably obtained from Devarakonda. The next important fortress in Telingana was Warangal, and they evidently marched on it fully knowing that the Sultan could not do anything to resist them. Warangal was easily captured.

Firishta says that before proceeding on to the capital, the Sultan left behind him able minister Mahmud Gawan 'to protect Telingana'. It is necessary therefore to investigate more carefully into the circumstances of the capture of the fort of Warangal, and find out whether the failure to hold the fort against Ambira-dera must be attributed to the able Mahmud Gawan or to somebody else. But before we go into the circumstances relating to the capture of this fort we may note briefly as to how and when this fort came into the hands of the Bahmani rulers.

We know that at the time of the rise of the Bahmani kingdom, Warangal was an independent chieftaincy under the rule of Kapaya Nayaka. This ruler was on friendly terms with the Bahmani kingdom, and even supplied him with some elephants, on the latter's request. Of course we hear of the Sultan setting out on an expedition to conquer Telingana, but it is related only to the region around Bhongir, and not Warangal. However, hostilities arose between these two kingdoms before long, and the expansion of the Bahmani kingdom eastwards was regarded by the Warangal ruler to be an encroachment on his own territory. Warangal began to act in concert with Vijayanagara, and in the reign of Muḥammad I (1358-1373) war commenced, which ultimately ended in the submission of the Warangal kingdom. Peace was restored on the payment of a large sum of money to the Bahmani ruler as indemnity, after ceding Golconda and its dependencies, and presenting a rich and valuable throne. It is not clearly stated whether Warangal retained its independence. The Burhan-i-Ma'asir states, 'In the latter days of his reign (i.e., the reign of Muhammad I, 1358-1373) being seized with the desire

of conquering Telingana the whole of the country came into the possession of the agents of his government'. This statement might imply that Warangal was made a feudatory state, but it seems probable that till at least the beginning of the reign of Aḥmad (1422-1435) Warangal remained independent intriguing with Vijayanagara against the Bahmani kingdom, and proving itself a veritable thorn on the side of the Bahmani kingdom.

Soon after his accession, Ahmad proceeded against Telingana. According to Firishta, Khan A'zam who had proceeded against Warangal in advance with a small army defeated and slew the king of Warangal and obtained possession of the place. 'The king moved to Wurungole, and took possession of those treasures, the accumulation of ages, which had till then been preserved from plunder'. The king then rewarded Khan A'zam suitably and 'detached him to reduce the remainder of Telingana, which he affected in the space of four months, and returned to join the king at Warangal. Khan A'zam was now left to reduce some strong posts in possession of the deceased Ray's heirs, while the king proceeded to Koolburga'. These events are dated in A.H. 828 (1424 A.D.). But Burhan-i-Ma'asir gives a different account of Ahmad's campaign against Warangal. The chief who 'was the most intelligent of the infidels of that country'', saw that in whatever direction the victorious army turned 'it brought destruction to the disobedient'; so foreseeing and dreading the attack of the royal army, he sent a deputation of his chief men to the foot of the throne, and by the interest of the confidential servants of the court, represented his readiness to submit to the Sultan's authority and to pay tribute if his offences were pardoned.

The Sultan in his mercy pardoned the inhabitants of the fort, and after taking security prohibited his troops from plundering it'. A close examination of the above passage shows that it refers to an expedition different to the one described by Firishta-probably an earlier expedition. The above passage occurs in an account of the general campaign against Telingana, and obviously refers to Ahmad's early efforts to bring the country under his authority. Such a general campaign was necessary, because, in the words of the Burhan-i Ma'asir' in the latter days of the late king, Firuz Shah, on account of the weakness which arose in the affairs of the country owing to the frequent wars' there were rebellions in several parts of the country. Some parts of the country seem to have actually broken off from allegiance to the Sultan. But the campaign described by Firishta is a specific attack on Warangal as a punishment for helping the kingdom of Vijayanagara. While in his first campaign, as described in the Burhan-i-Ma'asir, the Sultan was merciful and desisted from plunder, on the second occasion he took possession of those treasures, the accumulation of ages, which had till then been preserved from plunder.

There is another passage in the Burhan-i-Ma'asir itself which confirms this second campaign, although curiously it precedes the account of the first expedition. The passage runs as follows: `When the report of his (Sultan Ahmad's) approach reached the infidels of that country, washing their hands of life, they crept into their forts and bye-paths. The Sultan penetrated to the farthest limits of Tilang (Telingana) and took the fortresses of Mandal and Warangal which are among the principal forts of that country', and ravaged them. It is obvious that this passage refers only to the events narrated by Firishta. It is noteworthy that the Sultan left the Rajas of Devarakonda and Rachakouda in peace, on promise of tribute, but put an end to the kingdom of Warangal, thus clearly showing that he meant to punish Warangal severely for a special offence, namely treacherous intrigues with the enemy kingdom of Vijayanagara.

The disappearance of Warangal as a separate kingdom is seen from the fact that in the reign of the next Bahmani king (i.e. Alau-d-lin), Sanjar Khan was fighting the 'Uriah leader of Telingana', who had 'nearly two hundred thousand elephants'. This could be none other than

the Gajapati king, and the way in which he is referred to shows that he was the ruler of the neighbouring kingdom. This could have been the case only if the Warangal kingdom had ceased to exist.

It is possible that Warangal tried to regain its independence, since Devarakonda and perhaps a few other petty chieftaincies still remained independent and encouraged every attempt at rebellion. Devarakonda was now the principal kingdom in Telingana, and it set about intriguing against the Bahmant kingdom. It is tot unlikely that under such circumstances, the people of Warangal also should participate in some of these intrigues. Firishts distinctly says that when Humayun decided to punish the Raja of Devarakouda, for being 'in league with' the noble Sikandar Khan, he sent Khwaja Jahan and Nizam-ul-mulk with an army to Devarakonda, and himself marched against Warangal. It is clear therefore that Warangal also had a hand in the revolt of Sikandar Khan.

Humayun evidently did not have much difficulty in dealing with Warangal. There was no siege or battle and nothing to indicate the terrible punishment that would have been inflicted by Humayun, if there had been any considerable opposition to enrage the Sultan. According to Firishta the Sultan was still here when Khwaja Jahan and Nizam-ul-Mulk brought him the news of the Muslim defeat at Devarakonda at the hands of the combined forces of Devarakonda and Orissa. The Sultan gave vent to his wrath on his unfortunate generals, but his preparations to march against Devarakonda were put an end to by the news of a rebellion at home.

We have already seen that Humayan left behind his trusted minister Mabmud Gawan to protect Telingana. But it is not possible to conclude from this that this able minister was wasting away his time in Warangal while his master was facing a serious rebellion at home. Besides, it does not seem probable that Warangal would have capitulated so easily if Mahund Gawan was in charge of it at the time of its siege by the Gajapati forces, It is extremely probable therefore that Mahmud Gawan left Warangal soon to go to the capital, and that Warangal was left in the hands of someone else whom the Sultan could trust to fill a position for which he had at first assigned no less a person than Mabmod Gawan.

There is only one person whom the Sultan could have entrusted with such a task, and that is Sarang khan. He was one of the 'new Musalmans', a captive of Sanjar Khan in his 'wars with the infidels' in the previous reign. According to the Burhan-i-Ma'asir he was a brahmin youth who was converted to Muhammadanism and was given the name of Hasan and the surname of Bahri. 'He was a youth adorned with beauty both of person and disposition, and ornamented with perfect sagacity and shrewdness; on him was conferred the title of Sarang Khan'. It is not clear as to what is meant by the statement that he was 'promoted to high dignity'. It could not have been a mere title. A previous passage, obviously referring to him, says that he was 'prompted to the rank of *amir'.* It is not too much to expect that the sultan placed him in charge of Warangal when Muhmud Gawan left for the capital.

We do not know what happened to Sarang Khan later on. After speaking of him the Burhan-i Ma'asir suddenly goes on to say, 'Historians have related that Shitab Khan, one of the Sultan's amirs having fled for his life, the Sultan, on the 27th of the month of Ramadan, 'cruelly punished the inmates of his harem.' Who was this Shitab Khan and why did he flee for his life ? The author of the Burhan-i-Ma'asir himself does not seem to be quite clear on this point. Nor do we know why this incident relating to Shitab Khan was related immediately after speaking about Sarang Khan. One is tempted to identify these two personas as one and the same especially since an identification fits in well with facts so far known, and explain one or two obscure points in the history of a later person of the name of Shitab Khan.

The existence of two names for the same person may be justified in this case, since the name Shitab Khan probably refers to his ‘quick rise’ (*shitab*) in life, and such a characterization would be quite true of Sarang Khan. Besides, we do not know the name of Sarang Khan before his convention and if it was Sitadu or Sitrapati as tradition asserts, then it is very probable that in common parlance the Hinds called him Shitab Khan. It is probable that the existence of this double name raised some doubts in the mind of the author of the Burhan-i-Ma`asir, and led him to speak of these events as referring to two persons.

The name Shitab Khan is woven up in legend and mystery and we have a great mass of evidence, some of it mutually contradictory, all relating to a person or persons bearing that name. It is necessary therefore to go into one or two details before we can be sure of the identity of this *amir* of Humayun, called Sarung Khan and Shtab Khan.

The evidence relating to Shitab Khan may be divided into four distinct groups, the first relating to Shitab Khan of about A.D. 1460, the *amir* of the Bahmani ruler Humayun, and the second to the hero of the Warangal inscription dated A.D. 1504. The third group of evidence relates to the opponent of Krsna-deva-raya of Vijayanagara about A.D. 1516, during his Kalinga campaigns, and the last to the contemporary of Ibrahimi Qutb Shah for whom we have the date A.D. 1570.

According to Dr. Hirananda Sastri the first two groups of evidence refer to one and the same person, while the last relates to a second person of that name. It is not clear as to which of these two is the opponent of Krsna-deva-raya, referred to the third group of evidence. Considerations of chronology are not very helpful for identifying the *amir* of Humayun of c. A.D. 1460 with the opponent of Krsna-deva-raya of c. A.D. 1516. As pointed out by Dr. Hirananda the evidence of the poem Krsna-raya-vijayammu and the historical work Raya-vacakamu is emphatic in stating that Shitab Khan encountered Krsna-deva-raya when he led an expedition against Orissa, and that he impeded Krsna-deva-raya's progress considerably in the ghits with his foot archers. Krishna-deva-raya led several expeditions against the king of Orissa and it is not clear on what this incident occurred. In any case it cannot be earlier than A.D. 1516; and even then it is impossible to imagine that Shitab Khan was still active and capable of resisting a powerful king like Krsna-deva-raya of Vijayanagara, if we hold that he was really the same person as the man who started his life in a humble way, was captured and converted in the time of Alla-d-din, and rose to high power under his successor ultimately running away an unfortunate failure.

There is another difficulty in identifying the *amir* of Humayun with the opponent of Krsna-dēva-raya. It seems to be extremely probable that Shitab Khan mentioned in the Warangal inscription of A.D. 1504 is the same as the opponent of Krsna-dēva-raya, and that after being finally driven away by Sultan Quli Qutb Shah he entered the service of the Gajapati king of Orissa and kept on harassing, first, the ruler of Golconda, and later, Kṛṣṇa-dēva-raya of Vijayanagara. Firishta seems to support this view. Now, this Shitab Khan was an ardent Hindu as seen from his Warangal inscription and other sources. Firishta calls him an infidel making it quite clear that he was not a Muhammadan. Ekaśilanagara Kaifiyat, however, states definitely that Shitab Khan was a hater of the Hindus and also of the Kakatiyas. It further adds 'he destroyed the temples of Caturmukheśvara, the Thousand pillar temple, and other temples built by the Käkatiyas'. Such a description holds good of the *amir* of Humayun, because after his conversion in the time of Humayun's father he seems to have stayed on at the court and become a favourite of Humayun who raised him to power.

There is no evidence at all of his apostatising, or joining the Gajapati king (after fleeing for his life from Warangal), or even of his reconquering Warangal at some future date. However, in trying to identify the *amir* of Humayun with the hero of the Warangal inscription Dr. Hirananda Sastri was led to explain away the evidence of the Ekasilanagara Kaifiyat on the ground that low caste people like the *boyas*-to which caste Shitab Khan is said to have belonged-were 'not very scrupulous for caste rules'. Such a statement is true only in a limited sense, and further it is not clear why, simply because he was of low origin, 'he might have incurred the displeasure of high caste people', and begun to 'hate them'. Even if we admit that he was not particular about caste restrictions being a *boya*, we cannot explain away his destroying the temple of Caturmukheśvara, the Thousand-pillar temple and other temples built by the Kakatiyas.

It is impossible to identify this temple destroyer with the person who reinstated 'the mother of the world' who had been 'removed from her place by the wicked Turushkas'. There is nothing in common between this 'hater of Hindus' (who was himself a Hindu by birth) and the donor `who always gives (gifts) in plenty with ease and greatness to crores of Brahmans`, and who 'pleases all the wise (persons) by the charities (mentioned) by Hemadri'. It is clear therefore that the person mentioned in the Ekašilanagara Kaifiyat cannot be the same as the person mentioned in the Warangal inscription of A.D. 1504. The former is most probably the same as the *amir* of Humayun referred to as Sarang Khan and Shitab Khan, who loyally served his loving master and probably put up a good defence against Ambira-dēva, by improving the defences of the fort and completing the construction of the stone fort left unfinished by Pratiparudra, with the materials obtained from the numerous existing temples. Unfortunately, however, his master was busy with a serious revolt, and alone and unaided, without even the confidence of the people whom he had alienated by his hatred, this man was attempting an impossible task in facing the formidable Gajapati army under Ambira-deva, fresh from the victory at Devarakonda. When he could no longer resist, he fled for his life unable to face the wrath of his master, and left the fort to be captured by Ambira-deva.

No. 4

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 284
Place : Warangal Fort, Warangal District.
Dynasty : Gajapatis
Reign of : [Kapileswara]
Inscription date : 2nd February A.D. 1460
Language : Telugu.

This inscription is in E.Torana gate of the stone fort. Records the capture of the fort of Varamgallu (Warangal) by Ambiradeva kumara Mahapatra, son of the Gajapati Kapileswara Maharaya on Va(davara), Magha su. 10 of the year Pramadi (Saturday, 2nd Feb A.D. 1460).

No. 5

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 283 to 284
Place : Warangal Fort, Warangal District.

Dynasty : Gajapatis
Reign of : Kapileswara
Inscription date : A.D. 1460
Language : Telugu.

This inscription is on the western gate of the inner fort. Records that Sri Virabadra Narendra, a nephew of Kapileswara Gajapati, subdued the lord of Voruganti-*durga* and that he saved the lives of the governor of the fort (name not clear) and his followers, while Umayun Shah was the *Suratana* of Kalubarige. The father of Raghudeva Narendra was Sri Parasurama Deva the king of Rajamahendravara and the brother of Maharaja Kapileswara Vira Gajapati, of the king Utkala.

No. 6

Reference : Indian Archaeology 1957-1958, A Review.
Page No : 55
Place : Warangal.
Dynasty : Gajapati.
Reign of : Kapileswara
Inscription date : A.D. 1460
Language : ……..

The two epigraphs are engraved on the eastern and western gates of the fort at Warangal and refer to the capture of the fort by the Gajapati army. The one on the western gate belongs to Virabhadra Raghudeva, son of Parasurama, who was the younger brother of the Gajapati Kapileswara and the son of Jagesvara. The record is dated in the Kali year 4561, Pramathin (A.D. 1460) and states that Warangal lay within the dominions of Humayun Shah. Sultan of Kalubarega (Gulbarga). The other inscription, set up about the same time, on the eastern gate mentions prince Hamvira-mahapatra, son of Kapilesa Gajapati, and states that he captured the fort.

Inscriptions of Chittapa Khana

No. 7

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 95.
Place : Warangal.
Dynasty : …….
Reign of : Chittapa Khana or Shitap Khan.
Inscription date : 21st January, A.D. 1504.
Language : Sanskrit.

This inscription is on a pillar in the fort near the temple, dated S. 1425, Magha su. 5, Sunday, (A.D. 1504, Jan. 21). The famous Shitap Khan inscription (Hyderabad Archaeological Series No. 9) records the capture of Warangal called Ekopala and restoration of the temples of the god Panchala Raya and the goddess Kakati by Chittapa Khana. The genealogy and greatness of Chittapa Khan are given in detail. Chittap Khan was a subordinate of Prataparudra Gajapati and he figures in the Rayavachakamu as an opponent of Krishnadevaraya during his

Telangana campaign Chittapa Khana was not a Mahammadan chief as his name indicates, but a Hindu ruler of Bhogi kula called Sitapati who was ruling over a certain part of Telangana from his capital at Rachakonda.

No. 8

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 291 to 296
Place : Warangal, Warangal District.
Dynasty : ……..
Reign of : Chittapa Khana.
Inscription date : 1st January, A.D. 1564.
Language : Telugu.

This inscription is situated near the Southern Torana, Sambunigudi. The inscription records the exploits of Chittapakhana of the Bhogi-*kula*, son of Manaya and Gauramba and grandson of Naga. He conquered Rajadri and other forts. Having vanquished the Muhammadans, wrested from them the beautiful city of Ekasilapuri formerly ruled by the Kakatiya kings. For the worship of the gods and brahmanas he reinstalled the images of the god Panchalaraya (Krishna), of the goddess Kakati the Lakshmi of the Kakatiya kingdom, and of Siva, the primaeval and self-existent of lord removed by the Turushkas in their respective shrines. Chittapakhana had two wives, Devambika and Anumamba. By the former he had two sons, Avadutakhan and Puramtaka; and by the latter he had three sons, Amara, Bhogi and Rama. The inscription was composed by Madhava, son of Annarya of Apastamba-*sutra* and Bharadvaja-*gotra* and was set up on Adivara, Magha su.5 of the year Rudhirodgari, Saka 1425 (Sunday, 21st January, A.D. 1564).

(Also)

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1957-58
Page No : 24
Place : Warangal
Dynasty : ……
Reign of : Sitapa-Khana
Inscription date : 21th January, A.D. 1504
Language : Telugu and Sanskrit

This inscription is on four sides of a red stone pillar lying in front of Sambhunigudi in the fort. Dated Saka 1425 (*tattva-devavaraja-vibhu*), Raktasamvamin (Rudhirodgarin), Magha su. 5, Sunday=1504 A.D., January 21. Records the capture of Warangal and the restoration of certain temples in it by Sitapa-Khana of the Bhogi family whose ancestry and exploits are described at length.

……

VIJAYANAGARA

No. 1

Reference : Indian Archaeology 1988-1989, A Review.
Page No : 92
Place : State Museum, Hyderabad.
Dynasty : Vijayanagara
Reign of : Harihara Raya II
Inscription date : A.D. 1386.
Language : Sanskrit and Kannada.
Script : Nagari.

This copper plate is dated S. 1308, belonging to Vijayanagara king Harikara in Nagari script and Sanskrit and Kannada languages, records the gift of some *vrittis* of land to Brahmanas of the Pampakshetra. The king Harihara is praised for his proficiency in the Shastras taught by his Vidyaranya Swami.

(Also)

Reference : Indian Archaeology 1997-1998, A Review.
Page No : 206.
Place : Hyderabad.
Dynasty : Vijayanagara.
Reign of : Harihara Raya II
Inscription date : A.D. 1386
Language : Sanskrit, Kannada and Nagari.

A copper-plate charter found preserved in the Archaeological Museum at Hyderabad, is written in Sanskrit and Kannada languages and Nagari characters belonging to the reign of Vijayanagara king Harihara. Dated in Saka 1308 (A.D. 1386), it registers the grant of a village called Vidyaranyapura, named after Sri Vidyaranya to the *mahajanas* of Sringeri, on his attaining *samadhi* (*paripurnaradalli*). The gift divided into hundred *vrittis* was made after purchase for a sum of five hundred *varaha-gadvana*. The above lands are situated in Kikkinda-nadu in Aragada-vemthe.

No. 2

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 15 to 16 and 37.
Place : Kaleshwaram.
Dynasty : Vijayanagara.
Reign of : Prince Devaraya.
Inscription date : 28th February, A.D. 1397.
Language : Telugu and Sanskrit.

This inscription is on one pillar of 16-Pillared mandapa of Muktesvara temple from Kaleshwaram, dated Saka 1319, Isvara, 1st day of the year, Wednesday, corresponding to the 28th February 1397 A.D., states in a verse in *Sardulavikridita* that Devaraya, the son of Harihara, performed the *tulapurusha* on the occasion of his *digvijaya.* It was obviously under orders of his father Harihara that Prince Devaraya undertook this campaign of Conquest. The *Velugoyivarivamsavali* alludes to a number of clashes of the Velamas, who sided with the Bahmani Sultans, with the Vijayanagara kings (*Further Sources of Vijayanagara History*, Vol. I, pp. 82-83). The Panugallu inscription (cf. op.cit., Vol. II, pp. 38-39), dated 6 months later than this record, refers to the capture of the fort of Panungal by Immadi Bukka, assisted by his son Ananta.

Remarks

Records the performance of the *tulapurusha* by the king in the course of his campaign of conquest (*dig-vijaya*).

(Also)

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 117
Place : Kaleshwaram, Manthena Taluk Karimnagar District.
Dynasty : Vijayanagara
Reign of : Devaraya
Inscription date : 28th February A.D. 1397
Language : Telugu and Sanskrit.

This inscription is on a pillar in the *madapa* of Muktesvara temple. It consists of only Sanskrit verse in *Sardulavikridita* metre and records that king Devaraya, son of Harihara, while celebrating the festival of *digvijaya* (conquest of the earth) at Kalesvara on the bank of Gautami (i,e. Godavari) made the gift of *Tulapurusha* on Wednesday, the first day of the year Isvara. *Tulapurusha* is one of the sixteen *mahadanas* (noble charities) prescribed by the canons of Hindu ethics (*dharmasastras*) and generally performed by royal dignitaries by giving in charity a lump of gold equal in weight to that of the donor.

(Also)

Reference : Epigraphia Indica, Volume-XXXVI (1965-1966).
Page No : 199 to 202
Place : Kaleshwaram.
Dynasty : Vijayanagara.
Reign of : Devaraya I
Inscription date : 28th February, A.D. 1397.
Language : Telugu

Kaleshwaram Inscription of Devaraya I, Saka 1319

(1 Plate)

by

N.Venkataramanayya, Hyderabad

(Received on 8.1.1962)

The inscription, is inscribed on a pillar in the 16 pillared *mandapa* of the Muktesvara temple at Kaleshwaram in the Manthani Taluk, Karimnagar District, present Telangana state. It consists of a little over five lines of writing in Telugu characters prevalent in the coastal districts of the Andhra country in the early part of the 15th century A.D. It appears to be slightly damaged on the right hand corner at the top, and embodies a single Sanskrit verse in the *Sardulavikridita* metre. The first line begins with a cypher, which perhaps is the auspicious symbol for *siddham* or *Om.* It has a few mistakes. Except for the omission of a single letter `*dra*` after `*cham*` in the chronogram`*nidhi-chaam-visva*` there is nothing else in it which calls for notice. From a grammatical point of view, the inscription may be considered imperfect as the verse lacks a finite verb, *kurvan (*1.3*)*, the only verb in it being infinitive. The finite verb has to be supplied to complete the sense of the sentence. It records that king Devaraya, son of Harihara, while celebrating the festival of the conquest of the quarters (*dig-vijaya*) at Kalesvara on the bank of Gautami (i.e. Godavari) made the gift of the *tulapurusha* on *Samyavasara,* the first day of the year Iavara, corresponding to the Saka years *nidhi* (9), *chandra* (I), and *Visva* (13), that is the Saka year 1319. The date is quite regular. It corresponds to Wednesday, 28th, February 1397 A.D.

The inscription is of considerable historical importance, as it brings to light for the first time a hitherto unknown expedition of Devaraya, which appears to have spread victoriously through Telingana to Kaleshwaram on the banks of the Godavari, king Devaraya, son of Harihara, mentioned in this inscription is obviously Devaraya I son of Harihara II of Vijayanagara. At the time of the expedition recorded in it, Harihara II was still ruling the empire and Devaraya was governing the eastern province of the Udayagiri *rajya*. Kalesvaram where Devaraya celebrated the festival of his *digvijaya,* was situated at the time in the territories of the Velama kings of Telingana. The cause of the expedition must be sought in the enmity that existed between them and the Rayas of Vijayanagara, on account of the former`s alliance with the Bahmani Sultans of Gulbarga, the hereditary foes of the Rayas. Lakshmana Pandita, the *Pranacharya* of Bukka II, son and heir-apparent of Harihara II, attributes, as a matter of fact, the cause of the hostility to the defiant attitude and the pride of the Andhra ruler, on account of the accession of strength by his alliance with the Yavana (Muhammadans). This alliance was extremely distasteful to Harihara II, as it gave an advantage to the Bahmani Sultan in his wars with Vijayanagara. The Velamas on their part cherished their friendship with the Sultan.

The poet Visvesvara, who flourished in the court of Singa II of Rajukonda refers with pride in the introduction of his *Chamatkarachandrika,* to the amity that prevailed between his patron and the Patasikanripati (the Bahmani Sultan). Harihara II made a persistent attempt to break this alliance. He sent no less than three expeditions including the one referred to in the present inscription against the Velamas to achieve this objective. The expedition described in the present record is, as far as it is known, the second of the series. The first expedition was sent some time before Saka 1306, Raktakshi, 1384 A.D. from Vijayanagara under the command of Bukka II. It penetrated into the heart of Telingana, and reached Kotta konda, a place in the north-west of Warangal. Singa II *Sarvajna* and his cousin Vedagiri I of Devarakonda with the help of the military force obtained from the Bhamani Sultan opposed the invention. In an engagement which took place at Kotta konda between the Bahmani forces and the Vijayanagara army, the latter appears to have sustained defeat. Saliva Ramaya-deva, son of Saluva Kayadeva Maharaja, one of the officers in charge of the expedition, perished in the fight. It was probably on this occasion that Vedagiri I had, as stated in the *Velugotivari vamsavali*, slain the enemies in the neighbourhood of Warangal.

The defeat at Kotta Konda appears to have been decisive, for, Harihara II did not renew for several years subsequently to the failure of the expedition, his attack on the Velamas of Telingana. A favourable opportunity, however, offered itself during the last years of his reign. The Bahmani kingdom was torn by internal dissensions. During the last year (1396-97 A.D.) of the reign of Muhammad II, a rebellion broke out at Sagar, and the rebels defeated the Sultan`s army thrice; the fortress, however, fell at least into the hands of the Sultan not by force, but by treachery. Soon after this Victory, the Sultan died of fever on 21st Rajab, A.H. 799 (20th April, A.D. 1397). He was succeeded by his two sons Ghiyas-ud-din and Shams-ud-din, who reigned for a few months each; one after the other and were dethroned as a result of palace revolutions. It was the time when Harihara II could launch an attack on the Velamas, with every chance of success, as the latter would not be able to get much help from their ally, the Bahmani Sultan. To accomplish his objective, he sent two expeditions, more or less simultaneously- one from the south under his son Devaraya, the Governor of Udayagiri, and the other from the west under his heir apparent, Bukka II- against the Velama territories. Of the two expeditions, the former, whose triumphant expedition except that it penetrated successfully through the Velama territories and reached the Godavari at Kaleshwaram. Devaraya must have started from Udayagiri, the headquarters of his viceroyalty in the Nellore district, and passed through the kingdom of the Reddies of Kondaveedu, which lay between the Velama and Vijayanagara territories, before he reached the target of his attack. How Devatraya affected the passage of his troops through foreign territory, whether it was by force or by peaceful agreement, cannot be ascertained in the present state of knowledge.

More information is available about the other expedition which set out from Vijayanagara under the command of Immadi Bukk or Bukka II. Lakshmana Pandita, in the introduction to his *Vaidyarajavallabham* edited above, describes Bukka II`s expedition at some length:

"The army with its flags hosted swords flourished, and the noises of drums and conches accompanied by a medley of neighbours, and trumpetings quickly and completely surrounded the city of the Andhra King".

"This roused the manliness of the Turushkas, who swiftly mounted their horses and began a deadly fight with their bows, and shook the van of the enemy's forces".

"Then the battle grew by steps in intensity and swords and arrows were freely employed.……

"When the army of the Rakshasas in human form (Turushkas) has been shattered by the warriors of king Bukka, even the Andhra ruler gladly takes upon his head the lotus-like feet (of Bukka), the treasure that saves him in distress.

"Thus did he (Bukka) Conquer all the kings of the four quarters beginning with the Andhra ruler……"

Lakahmana Pandita does not mention the name of the city of the Andhra king which Bukka II surrounded with his army, and where he fought a battle with the Turushkas (Muhammadans) and defeated them in the fight: but his inscription at Panagallu (Pangal in Mahboobnagar district) makes it clear that it was at this fort belonging to the Velama king, that he defeated the Turushkas; for it is stated that the city of Lord Sambhu, Panugallu, defended by many Turushka warriors and stone ramparts was conquered by him (Harihara`s son, Bukka) on Sunday in, the bright half of the month of Bhadrapada in the year Isvara (which was) the Saka year represented by treasures (9), moon (1), fires (3), and moon (1) (Saka 1319), corresponding to 3rd September, A.D. 1397.

It is evident from what is stated above that the Vijayanagara expedition against the Velama kingdom from the event was as successful as that launched under the command of Devaraya from the south.

The *Tulapurusha-maha-dana* performed by Devaraya at Kaleshwaram on the occasion of the festival celebrating his conquest of quarters (*dig-vijaya-otsava*) is one of the sixteen major gifts (*maha-dana*) described in the Puranas and by Hemadri in his Danakhanda.

No. 3

Reference : Epigraphia Indica, Volume-XXXVII, Part-I (January 1967)
Page No : 50 to 52.
Place : Panugallu, Kollapur Taluk, Mahabubnagar district.
Dynasty : Vijayanagara.
Reign of : Harihara II.
Inscription date : 30th December, A.D. 1397.
Language : Telugu and Sanskrit.

Panugallu Inscription of the Time of Harihara II, Saka 1319

(1 Plate)

by

V.S. Subrahmanyam, Ootacamund (Ooty)

(Received on 24.7.1964)

The inscription edited below is engraved at the bottom of the right wall of the gateway, the fort on the hill at Panugallu in Kolhapur Taluk of Mahabubnagar District. There is also a copy of this record, engraved on a rock outside the same gateway, which has been edited and discussed by some scholars previously. But since the historical significance of the inscription has not been properly made out by these scholars it is edited here with the kind permission of the Government Epigraphist for India, giving the text of the former copy.

The copy chosen for study here is in 11 lines and covers an area of 2.35 m X 55 cm, while the other one is in 8 lines and occupies a space 2.90 m long and 33 cm broad. Both copies are written in Telugu characters, normal for the period. The letters of the copy edited here are each about 4 cm high while those of the other copy are each about 3 cm high. The language the record is Sanskrit and is in verse except for the passage containing the obeisance.

As regards orthography, the *anusuara* is used for class nasal in several places; in some places the *anusvara* is used unnecessarily as for instance varemnya for varenya (line 5); the consonant following *r* is generally doubled (e.g., lines 3, 5, 8, 11); and the spelling of *alaṁkritam* for *alamkṛitam* (line 7) and of *Yummadi* for *Immudi* (line 10) are due to the influence of local pronunciation.

The record refers to the reign of Harihara II, son of Bukka of the Sangama dynasty of Vijayanagara. The object of the inscription is to record the conquest of Panugallu by the Dviguna-Bukka. The details of the date of the conquest are given as Saka 1319 (expressed by chronogram), Isvara, Pausha (Sahasya), su. 11*(Sambhor=dina)*, Sunday, corresponding to the 30th December 1397 A.D.

The record commences with obeisance to the preceptors followed by verse 1 invoking the goddess of earth. Verse 2 is in praise of the god Ganapati and in the next verse the ruling king Harihara II is introduced as the son of Bukka I. This king's chief minister Baicha-dandadhipa is described in verse 4. Verse 5 states that king Harihara appointed Irugapa, the son of Baicha, as his commander-in-chief (*dandadhinathescara*). In verse 6 the younger brother of Iragapa named Dviguna-Bukkana is described simply as a ruler (*bhumipala*) although the territory over which he ruled is not specified. Verse 7 informs us of his conquest, on the date given above, of Panugallu from the Muhammadan warriors. Verse 8 introduces one Ananta-kshamapati the son of Immadi Bukka, evidently the same as Dviguna Bukka figuring in the previous verse.

Though the purpose for introducing him here is not clear enough, the manner and the context in which he is introduced appear to suggest that he assisted his father in the capties of Pangallu. Verse 9 states that this Immadi-Bukka, having conquered Panugallu. arranged for its establishment with tanks, ramparts, step-wells and gateways provided with several contrivations.

Regarding the identification of Dviguna-Bukka or Immadi-Bakka in this record, two views have been expressed by scholars. The first view is of M. Ramakrishna Kavi, according to which the word *tasya* in tasty=*anuja* of vene 6 denotes Harihara who is mentioned in the previous verse and Dvigupa-Bukka of this verse is the younger brother of that king. This view was accepted by scholars like M. Somasekhara Sarma. According to the second view, the word *tasya* denotes Irugapa and therefore Dviguna-Bukka was the younger brother of Irugupa. Although this view has been referred to by K.H.V. Sarma, he was more inclined to accept the other view. From the point of view of the grammatical construction of the passage, the word *tarya* in verse 6 can denote only Irugapa who is described in the second half of verse 5 which immediately precedes. Again the word *tasya* cannot denote king Harihara because he is mentioned in the first half of verse 5. Moreover, to take Dviguna-Bukka as a younger brother of Harihara II would go against the known facts of history as the latter had no brother bearing that name. In order to solve this problem some scholars have tried to amend the reading *tasya-anuja* into *tasy=atmaja* and have taken Dviguna-Bukka of the record under study to be the son of Harihara II. Owing to the fact that in both the copies of the record the expression *tasy-anuja* is clearly written and that the word tasya of even this amended reading can only grammatically denote Irugupa as has been pointed out above, this emendation defeats its purpose. Therefore, Dviguna-Bukka of our record is none else than the brother of Irugapa dandadhipa and is the same as Immadi-Bukka or Bukkana described as a younger brother of Irugapa in two other records, one from Hampi and the other from Shravanabelagola.

The epigraph is important in that it records the conquest of Panagulla in Saka 1319 by Imamadi-Bukka during the time of Harihara II and mentions for the first time Ananta, the son of Immadi-Bukka during the time of Harihara II and mentions for the first time, the son of Immadi-Bukka.

The only geographical place-names occurring in this record is Panugallu which is evidently the place where the epigraph is found.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.

Page No : 45.
Place : Pangal, Kollapur Taluk, Mahbubnagar District.
Dynasty : Vijayanagara.
Reign of : Harihara II
Inscription date : 30th December, A.D. 1397.
Language : Telugu and Sanskrit.

This inscription is on a rock at the entrance into the fort on the hill. Records the capture of the hill fortress of Panugallu from the Muhammadans on the specified date by Immadi Bukka, the brother (*anuja*) of Irugapa-dandadhinathesvara and son of Baicha-dapdadhipa and the renovation of the fort, the embellishment of the city with a *padmakara* (tank), a *bavi* (well) etc., by him. Also mentions Ananta, son of Immadi Bukka. Cf. *Further Sources of Vijayanagar History, Vol. II,* pp. 38-39.

No. 4

Reference : Indian Archaeology 1961-1962, A Review.
Page No : 79
Place : Pangal, Mahbubnagar.
Dynasty : Vijayanagara.
Reign of : Harihara II
Inscription date : A.D. 1397 ?
Language : Telugu and Sanskrit.

Dated in Saka 1319 during the rule of Harihara II, a Telugu inscription in Sanskrit verse records the capture of the hill-fortress of Panugallu from the Muslims by Immadi- Bukka, younger brother of Irugapadandadhinatha and son of Baicha-dandadhupa and also refers to the renovation of the fortress and embellishment of the city.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 143 to 144.
Place : Panagal, Kollapur Taluk.
Dynasty : Vijayanagara.
Reign of : Immadi Bukka.
Inscription date : A.D. 1397 ?
Language : Sanskrit.
Script : Telugu.

On a slab fixed in the mantapa of the entrance of the fort.There are eight stanzas which praise (eulogy) of the great qualities of *Harihara* and *Bukka* of Vijayanagara. Besides them, *Baicha danda nayaka* is also praised.

No. 5

Reference : Indian Archaeology 1961-1962, A Review.
Page No : 79
Place : Pangal, Mahbubnagar.
Dynasty : Vijayanagara

Reign of : Devaraya.
Inscription date : A.D. 1424
Language : ……

Dated in Saka 1346 during the rule of Devaraya, another epigraph records the construction of the temple of Mukti-Ramesvara by Devanarayana, belonging to a Brahmana family from Kasmira, who was the governor of the fort and who claims to have destroyed the army of Firuz Shah.

No. 6

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 47
Place : Alampur, Mahaboobnagar District.
Dynasty : Vijayanagara.
Reign of : Mallikarjuna.
Inscription date : A.D. 1464.
Language : Telugu and Sanskrit.

This inscription is dated S. 1386 (9), Sarvajit, Magha, ba. 14, Monday, *Sivaratri*. Records the gift of the village Sarangapura to the head of the religious establishment of Sarangesvara Matha viz, Peddakuppasakanthadeva by Pedakachappodaya at the command of the king. The gift estate was approved by Kadali Bhikshavrtti Ayyangaru, the pontiff of Srisaila throne, by crediting 500 *varahas* into the treasury of Mallikarjuna.

No. 7

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 144 to 147.
Place : (Nandula matha) Alampur.
Dynasty : Vijayanagara.
Reign of : Mallikarjuna Raya.
Inscription date : 27th February A.D. 1468.
Language : Sanskrit and Telugu.
Script : Telugu.

On the command of *Mallikarjuna Raya* and with the permission of *Kadali biksha vritti lyyengar* seated on *Srisaila simhasana Peda Kachappodayalu garu*, constructed a village called *Sarangapura* in the fields of *Naramarilla* and made it over to *Kemidevuni veerayya*, the *Saranga matadhipati* for the merit of his guru and parents.

No. 8

Reference : Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No : 39
Place : Alampur, Jogulamba Gadwal District
Dynasty : Vijayanagara
Reign of : Mallikarjuna.

Inscription date : 1476 A.D.
Language : Kannada.

This inscription is of the time of the Vijayanagara king Mallikarjuna. It is dated Saka 138[9], Sarvajit, Magha ba. 14, Mondy, Sivaratri. This date regularly corresponds to February 22.

The epigraph records the endowment of the village Sarangapura to the head of the religious establishment of Sarangesvara-matha, Viz. Peddakuppa-sakanthadeva by Peda Kachapppodeya at the command of the king. The gift estate was purchased earlier with the approval of Kadali-Bhikshavritti-Ayyangaru, the pontiff of the Srisaila throne, by creaditing 500 *varahas* into the treasury of the god Mallikarjuna.

No. 9

Reference : Epigraphia Andhrica, Volume-II. (1974)
Page No : 88 to 97.
Place : Wanaparthy, Mahaboobnagar District.
Dynasty : Vijayanagara.
Reign of : Immadi Narasimha
Inscription date : 29th February A.D. 1504.
Language : Nagari script and Sanskrit verse.

The Changadu Grant of Immadi Narasimha

by

Dr. N. Ramesan, M.A., Ph.D., IAS.

The present set of copper plates was discovered in a village near Wanaparthy of Mahaboobnagar district. These were retrieved and brought to me a year ago. They are now on display in the Epigraphy Section of the Government Archaeological Museum in the public Gardens at Hyderabad.

The inscription is engraved upon two copper plates. The letters are bold and legible. The plates are numbered in letters. In the middle of the plates, there is a semi-circular protuberance with a small hole in between which apparently passed the ring holding the plates together. The ends of the ring are brought together and soldered to a circular seat both of which seem to have been lost. The weight of each of the plates is 1.012 grams. The plates measure 19 X 11 X 0.5 centimetres.

The plates are also numbered seriality. The plates contain letters denoting numbers 3 and 4 which are clearly seen. There are in all 100 lines of writing distributed as follows:

3rd plate first side	..	..	27 lines
3rd plate second side	..	..	27 lines
4th plate first side	..	..	23 lines
4th plate second side	..	..	23 lines

The entire writing is in Nagari script and Sanskrit verse except for the last three lines which contain information about the boundaries of the village, and which are written in what the inscription itself says as "*the desa dhasha*", There are in all 40 verses in Sanskrit. Verses 1, 9 and 13 are in the *Sardulavikitdita* metre, verse 6 is in the *Upajati* metre, verses 7 and 8 are in the *Indravajra* metre, verse 11 in the *Vasanta Tilaka* metre, and all the rest of the 33 verses are in the *Anushtup* metre.

The language used in the verses is very stilted and laboured. Many of the *upamas* and comparisons given are highly artificial. As a literary effort, the present inscription is of a very poor quality.

The grant starts in the middle of a verse containing the *pratasti* of Sriman Nrisimhesvara, who is apparently the father of Immadi Narasimha, the donor of the present grant. The first verse in *Sardulavikridita* makes an allegorical comparison about the pearls that are scattered in the battlefield from the heads of the elephants of the enemies who are slain by the King. In the second verse the description of the glory of the King is continued. It is stated that the King became a *`dharavaraha`* or the boar of the world, by uplifting the earth from the ocean of wicked kings. It also mentions that the King was a 'saluva' by smiting the crowd of his enemies, like a flight of the birds. This perhaps is a reference to the tradition that the title *`salua`* was due to the fact that Nrisimharaya's ancestors acted as fowlers to the early Kings of Vijayanagar empire. In the third verse, it is stated that the title of the King *`Barbarabahu`* became full meaning, because his powerful hands became rough through killing of the enemies and the making of gifts to the needy. There is a pun on the word 'dana' in this verse which means both 'cutting' and also a `gift`. In the next fourth verse, it is stated that the king by conquering (and excelling in making gifts), the five divine trees with the fingers of his hand, and ringing the bells five times (in celebration of his five-fold victory) became *`panchaghanta-ninada`*. In the fifth verse a reference is made to the King who by wielding his weapons became *`Mururayaraganda`* by making through his valour, three kings Chara, Chora, Pandya afraid on the battlefield. Chara the Chora apparently for Chera, and Chola. In the sixth verse it is stated that the king was Lord Narayana in reality by virtue of his title *`Chauhatta-malla, dharanivurahta, Chalukya-narayana and Mohana-Murari`*.

In the 7th verse, it is stated that the king made several gifts to several people in the sacred places of Srisaila, Kanchipura and Hemakuta.

The next two verses eight and nine give details about queen Sri Narasimha and the birth of a son to him by name Immadi Narasimha. The name of the Queen is given as Srirangamamba and she was said to be full of good qualities *`gunabhirama`*. She is stated to have become the consort of the king like Goddess Lakshmi who became consort of Sauri or Lord Narayana. Goddess Girija, the consort Lord Sambhu, Chhayadevi consort Surya and Sachi consort of Jishnu or Indra. The next verse states that, to this royal couple, Immadi Narasimha was born, even as Skanda was born to Gauri by Isvara, and Jayanta to Sachi by Hari or Indra. It is also stated that Immadi Narasimha by excelling even his father was so noble in generosity, valour and other innumerable good qualities, made his name literally true. Here is a play on the word `Immadi` which means `the second` as well as a 'double'.

The next tenth verse carries the *prasasti* of Immadi Narasimhendra. It is stated that the sun and moon of the glory of this king travelled even beyond the traditional Chakravala mountains, from which two celestial planets are said to arise. In the next verse, it is stated that the fire valour of the King killed his enemies in the battle. Such as those who fled and who

took shelter in the forests, in the ocean, and allegorically the hearts of their beloved, were further burnt by the forest fire *dava* by the *badaba* fire of the ocean and by the *tapagni* of the fire of sorrow the beloved ladies. In the next twelfth verse, it is stated that Immadi Narasimha who was praised learned men, ascended his father's throne, which rose on the Hemakuta [mountain] even the divine tree perfumed with flowers (adorns) the mount Meru which abounds golden peaks (*hemakuta*). The next thirteenth verse carries further the praise of Immadi Narasimhendra referring to the sixteen varieties of gifts or *danas* which he gave daily, his many gifts during his childhood and his universal fame.

The next nine verses from the fourteenth to the twenty second give details of the purpose of the grant which was a *dana* of an *agrahara* by the King on the occasion of a lunar eclipse. From the details given, it is seen that the donee was born in Gautamavamsa, and was the great grandson of one Narayaṇa who is said to be a gem among Maha-yajnas. Sri Narayana's son was Sri Lakshmana Bhatta, who is said to be a treasure of *tapas.* His son was Tiruvengada Bhatta and the donee was Porairi Bhatta who was the son of Thiruvengada Bhatta.

The year of the grant is given as the Saka year denoted by the numbers represented by *ritu* (or season 6), *netra* (or eyes 2), *yuga* (or period of time 4) and *Indu* (moon 1). The name of the cyclic year is given as Rudhirodagri, month as Phalguna, the *tithi* as Pournamasya and the day of week as Guruvara or Thursday. On this day, there occurred a lunar eclipse, and the King, who was desirous of making *budhana* on the occasion of the lunar eclipse, granted the village `Agarupattu` otherwise known as `Changadi` near the tank by name Kaveripaka and was situated to the north of Kshira-*nadi* or Palar in the Padavedu Maharajya. The village was renamed as Immadi Srinarasimhendrapura and was granted as an *agrahara* with all the traditional eight rights to be enjoyed by the donee permanently and by his sons and grandsons etc. The third plate closes with the statement that the village was granted by the king himself along with gold and water, which is the traditional manner of making a gift.

The next plate four gives some other donees. From the matter in the plate, it is not clear as to the relationship between them and Paureri Bhatta, the earlier named donee. Apparently, the donees in this further list were also given some land in the same *agrahara* village.

From verses twenty-three to thirty-nine, we get the following details about the further donees:

S.No.	*Father's name*	*Name of the Donee*	*Gotra*	*Sutra*	*Portion of land Assigned*
1.	Sri Gangadhara Bhatta	Sri Narayana Bhatta	Kasyapa		½ *Vritti*
2.	Sri Ghantanaga Bhatta	Sri Rama Bhatta	Bharadvaja	Apastamba	1 *Vritti*
3.	Sri Ghantanga Bhatta	Sri Yelam Bhatta	Bharadvaja		1 *Vritti*
4.	Sri Amuphalai Bhatta	Sri Anantayya	Kasyapa		2 *Vrittis*
5.	Sri Amuphalai Bhatta	Konari Bhatta (Brother of No.4)	Kasyapa		2 *Vrittis*
6.	Sri Narayana Bhatta	Tirumala Bhatta	Gautama	Apastamba	1 *Vritti*
7.	Sri Pokapaubhala Bhatta	Chitti Bhatta	Kasyapa		1 *Vritti*
8.	Sri Naga Bhatta	Ramachandra Bhatta	Kasyapa		1 *Vritti*
9.	Singari Bhatta	Ayalu Bhatta	Bharadvaja	Apastamba	1 *Vritti*
10.	Chendrasekhara Bhatta	Bhairava Bhatta	Srivatsa		1 *Vritti*
11.	Suru Bhatta	Chandrasekhara Bhatta	Srivatsa	Apastamba	1 *Vritti*

12. Maheshvarananda Bhatta	Sriumala Bhatta	Harita	1 *Vritti*
13. Gollapallyabba Bhatta	Alagu Bhatta	Kausika	1 *Vritti*
14. Not given	Annam Bhatta	Atreya	9 *Vrittis*
15. Mouli Bhatta	Sri Somanatha Bhatta	Kasyapa	2 *Vrittis*

(several previous enjoyers (*adikshetrina*) of different *gotras* Who is to enjoy ⅛th share).

In addition to the above, the carpenter of the village or `*tvashta*` who was the engraver of the grant or `*sasana-lekhaka*` by Mallanarya, son of Viranacharya was also given a *kani* of land.

The grant then proceeds to say that the boundaries of this *agrahara* village with all the boundary marks or `*chinhas*` starting from the eastern direction, are given the `d*esa bhasha*`. The next three lines, however, merely state in Kannada and Telugu languages, that the name of the *sarvamanya agrahara* of Changadi village was changed as Immadi Narasimhendra-*agrahara*. But the boundaries themselves are not mentioned.

The grant historically is of great importance. Including this, there are 4 copper plate grants of King Immadi Narasimha, son of Nrisimhendra, who founded the Saluva line of kings of the Vijayanagara empire. Another copper plate grant known as the Devulapalli grant of Immadi Narasimha is published in Epigraphia Indica Volume VIII.

Some details are known to us about the Saluva chiefs from the Telugu books *Jaimini-Bharatam* and the *Varaha Puranam.* The former book was dedicated to Immadi Narasimha's father Nrisimhendraraya also called Narasinga Raya and the latter to Nrisimharaya (Narasa Nayaka) of the Tulu family, who afterwards became the founder of the great Tulu dynasty of Vijayanagar which attained great fame under Krishnadevaraya, Achyutaraya etc.

The first dynasty of Vijayanagara or the Sangama dynasty came to an end in 1485 A.D. After Devaraya II of the Sangama dynasty, his son Mallikarjuna and after him, Virupaksha son of Pratapa Devaraya ruled, the former till 1465 A.D. and the latter till 1485 A.D. During the reign of these kings there was more or less a political chaos in the Deccan. During this period at about 1482 A.D., Mahmud Shah II of the Bahmani Kingdom succeeded to the Bidar throne. He being a boy of 12 years his reign was only nominal. Before long, the great chiefs of the empire, threw off their allegiance (to a central authority) and five separate kingdoms arose in the Deccan out of the dissolution of the Bahmani kingdom *viz.*, the Adil Shahis of Bijapur, the Baird Shahs of Bidar, the Imad Shahs of Birar, the Nizam Shahs of Ahmadnagar, and the Qutub Shahis of Golconda. It is a curious coincidence of history that this milieu occurred after the fall of the first dynasty of Vijayanagara and before the rise of the third, the great Tulu dynasty. This Saluva dynasty which in between lasted only for two decades or so, came to an end by about 1506 A.D.

The details of the Saluva dynasty are available to us, from the two Telugu works mentioned above. The Saluva dynasty traces its origin from Saluva Mangu, who was a general of Kumara Kampana. He was succeeded to the throne by Gunda III, who in turn, was succeeded by *Saluva* Narasimha, who was the governor of Chandragiri and who usurped the Vijayanagara throne and ruled from 1486 to 1491 A.D. His son was Immadi Narasimha II who ruled from 1491 to 1506 A.D. The real power however rested with the commander Narasa Nayaka of the Tuluva dynasty. His son, Tuluva Vira Narasimha usurped the throne again and ruled from 1506 A.D. to 1509 A.D. He was succeeded by his famous brother Sri Krishnadevaraya.

This second or Saluva dynasty was in power securely for only two decades from 1486 A.D. to 1506 A.D. It comprises only two kings Saluva Narasimha and his son Immadi Narasimha. The problem of the relationship of this dynasty to the first of the Sangama dynasty has not satisfactorily been solved.

The details given by Ferishta and the author of *Burhan-i-Ma'asir*, the details given in the *Jaimini-Bharatam* and the *Varahapuranam* and also the descriptions given by the Portuguese chronicler Fernao Nuniz all support the theory of a double usurpation of the Vijayanagara throne, first by the Saluva dynasty and later by Narasa Nayaka the founder of Tuluva dynasty. Though Narasa Nayaka was the *de facto* ruler, he did not usurp the throne.

The exact dates of the usurpation of the Saluva dynasty should be between 1486 A.D., which is the latest known date of the first dynasty, and 1491 A.D., which is the earliest known reliable date of Immadi Narasimharaya.

The present grant is in the Saka year *Ritu 6 Netra* (2), *Yuga* (4) and *Indu* (1) *i.e.* Saka 1426 which corresponds to 1504 A.D. This year, it is verified, corresponding to Rudhirodgari. This is a leap year. February 29 of 1504 A.D., was a Thursday, the *tithi* was Paurnamasya and the month Phalguna. It is also verified that on that date there was a lunar eclipse. Hence all the astronomical data given in the grant conclusively prove the date of the grant to be 29-2-1504 A.D. This grant must therefore have been in the last years of the reign of Immadi Narasimha.

It is generally assumed that Narasimha of the Tuluva dynasty was the real wielder of power during the days of Immadi Narasimha. However, the language used in the present grant would suggest that Immadi Narasimha was in full possession of his authority.

The village is on the northern bank of Kshiranadi, or Palaru in Padaividu-maharajya which corresponds to some portions of the North Arcot district. In Walajapet Taluk of North Arcot district, there is a river called Palar. On its northern bank, there is a village by name Kaveripak with a big tank. Near it, there is a village still known as `Changadu`. The present village can easily be identified with it.

There are one or two interesting details about the grant. The grant is inscribed on two copper plates only. The first two plates are missing. The next two plates three and four are serially numbered in the plates themselves. But from a perusal of the matter, it is seen that plate four starts in the middle of a sentence, and does not form a continuous narration from the end of the third plate. In view of this, and in view of the fact that the plate was found somewhere in Mahaboobnagar district which is far away from North Arcot district, one may perhaps hazard a guess, that this plate must be a copy made out of the original grant, by one of the donees who had copied only the important and relevant portions pertaining to him and omitted the other details. If this is so, the seal and the ring would not have been there, and plates 1 and 2, which should have contained *prasasti* of Narasimhendra would not have also been copied, since they were not quite relevant to the subject matter of the grant.

It would, therefore, appear that only the two copper plates *viz.*, the third and fourth plates would appear to have been copied from the original. Even here, while starting the fourth plate, some other matter, containing perhaps some other names of other donees would have been omitted and hence the fourth plate starts in the middle of a sentence. One of the donees from the present list, or perhaps his immediate successors, must have copied the relevant portion of the details of the grant of the king Immadi Narasimha, and that too only the portion

of the list of donees concerning themselves and brought the plates down to their new place as they migrated. It is only this theory that can explain the finding of this grant of a village in North Arcot district, in Mahaboobnagar district, and the fact that plate four starts in the middle of a sentence though plate three ends completely with a sentence. The fact that there are many errors of writing in the grant would also appear to lend support to this view.

Remarks

The labels mention Vibhuti Gauraya of Machirajupalli in Orungallu, a devotee of Panditaradhya.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
Page No : 16.
Place : Wanaparti, Mahboobnagar District.
Dynasty : Vijayanagara.
Reign of : Immadi-Narasimha.
Inscription date : 29th February, A.D. 1504.
Language : Sanskrit and Nandinagari.

Registers the grant of an *agrahara* village Agarupattu otherwise known as 'Changaḍi' situated on the bank of the river Kavaripaka in Padaiveedu maharajya by the king to Parairi Bhatta, son of Tiruvengada Bhatta, grandson of Lakshman Bhatta and great grandson of Sri Narayana of Gautamavarma. The gift village was renamed as Immadi Sri Narasimhendrapura. (Epigraphia Andhrica, Vol. II, pp. 88 ff. and plates).

No. 10

Reference : Annual Reports, 1934-1935 Volume-III, Department of Archaeology and Museums Government of Telangana.
Page No : 37 to 43.
Place : Nelakondapalli, Khammamet taluk, Warangal District.
Dynasty : Vijayanagara.
Reign of : Sri Krishnadevaraya.
Inscription date : 4th May, A.D. 1516
Language : Telugu.

The following inscription is on three sides of a pillar now planted in the compound of the local library at Nelakondapalli. It is in Telugu prose and records the grant of land to some shrines in Kondapalli, on the orders of Kondamarusayya, who ruled in this region as governor in the reign of Krsna-deva-raya of Vijayanagara.

The inscription is dated in Saka 1438, Dhatr, Jyeṣṭha, suddha, tritiya, Sunday. The date is a sound one and corresponds to Sunday the 4th of May A.D. 1516. The *tithi* on the previous day (that is, Saturday) was *dvitiya*, and *trtiya* did not commence till 98 of that day. The same *tithi* continued the whole of Sunday and lasted for I *ghatika* for 30 minutes after sunrise on Monday.

The inscription is important as evidence of Krsna-deva-raya's conquest of this region. The Pillar containing this inscription was actually set up by Parvat-ayyamgaru.

Translation

[LI. 1-5] May there be good fortune! Hail! (In the) glorious, auspicious, victorious, and prosperous Saka year 1438, being the present (cyclic) year Dhatr, in (the month of) Jyeṣṭha, (on the) third (day of the) bright (fortnight), (on) Sunday,

[L1. 5-14] While Krsṇa-deva-raya was ruling the earth, Rayasam Komḍamarusayya made a *dharma-sasana* for the Gods and others in Komd(d)apalli beyond the (river) Krsna, which he was ruling from Peda-Komḍa-palli.

[Ll. 15-22] Offering I *kuccela* (of land) in Komd(d)apalli town, and (among) villages, I *kuccela* in Ramgam, 1 *kuccela* in Kunamuggu, and I *kuccela* in Gattipattana was given away as annual remuneration for (providing) meals; and this money (or gold) was made *sarva-manya* for all time (to come).

[L1. 22-29] Offering beside the paddy field behind the Pedacervu, we gave as our gift wetland.....and a quarter behind *Bolla-samudram,* and 1 *kuccela* of dry land.

[L1. 29-32] So may God enjoy this as long as the Moon and the Sun last.

[L1. 32-35] Thus on the orders of Komd(d)amarusayya, Parvat-ayyam-garu established the (pillar of) inscription.

[L1. 36-43] If the Hindus violate this *dharma,* they will incur the sin of having killed cows, brahmins and women, in Benares; if the Muslims violate (this) they incur the sin of having eaten the pig.

Note on the Nelakondapalli inscription of Krishna-deva-raya

by

DR. P. Srinivasachar, M.A., Ph.D. (Lond.)

The present inscription states definitely that in the year A.D. 1516 Komḍamarusayya, one of the governors of Krsna-deva-raya, was ruling over a part of the modern Telingana of H.E.H. the Nizam's dominions at least as far as Nelakondapalli in the Khammamet taluk of the Warangal district. The question arises as to how and when this region came under Vijayanagara rule. Was this region under the rule of the Vijayanagara kings even before the time of Krsna-deva-raya, or did he acquire it by conquest ? If the latter is the case, when did he conquer this region and from whom ? These are some of the questions that have to be answered in deciding the above problems. As regards the first question it seems pretty certain that this region was not under Vijayanagara rule in the beginning of Krsna-deva-raya's reign, and that he must have conquered it sometime before the date of the above inscription. So it remains for us to investigate the question of the date and the circumstances under which this region was conquered.

We know that by the time of this inscription (i.e., A.D. 1516), Krana-deva-raya had practically come to the end of his Kalinga campaigns. He had captured Udayagiri, Kondaveedu, and various other places, and had even marched to Simhacalam, as seen from his inscriptions

there. If we postulate that part of Telingana including Nelakondapalli was under the Gajapati king it follows that all this region came into Krsna-deva-raya's hands during this Kalinga war. Such a view gains support from the evidence of a contemporary Telugu literary source, called *Parijatapaharanam* by Nandi Timmayya, which states that the Gajapati kingdom included even Khammamet in the west. If we accept this view it remains to be considered whether the Gajapati kingdom included Nelakondapalli, and if so how far exactly this kingdom extended in this direction.

On the other hand, if we suggest that this region was under Muslim rule at that time, it follows that Krsna-deva-raya led a separate expedition against this region sometime before A.D. 1516. Even this view has some evidence to support it. Raya-vacakamu, an important source of Vijayanagara history, and another work called Krsna-raya-vijayamu state that after capturing Udayagiri, Kandukur, Kondaveedu, Kondapalli, and Vinukonda, Krisna-deva-raya proceeded against Ahmednagar, that is, Ahmedabad-Bidar, and that after reducing that place he hoisted his own standard there and turned once more towards the interior of the territories of the Gajapati king not heeding the cautious advice of his minister, Timmarusu.

Before discussing these two different theories to decide which is correct, let us examine the question of the boundaries between the Gajapati and the Muslim kingdoms, since with this question is linked up the other question as to who ruled in this region at the time of Krsna-deva-raya's conquest.

A definite landmark in our attempt to reconstruct the history of this time is the Warangal inscription of Ambira-deva dated A.D. 1460, which states that the Gajapati forces under Ambira-deva captured Warangal and perhaps drove away the Muslim general in charge of that fort. Humayun Shah was too busy dealing with a serious rebellion at home to recover Warangal at once, and he seems to have died not long after. His successor being just a boy, the king of Orissa was tempted to march upon the Bahmani capital, and even came to a distance of only 40 miles from the Bahmani capital, but was defeated in the encounter that ensued at that place between his own forces and those of the Sultan. The Sultan however could not press home this victory on account of the invasion of Sultan Mahmad Khilji. The invader evidently got the better hand at first, but was forced to retire without gaining any advantage on account of the threat of the Sultan of Gujerat to intervene on behalf of the Bahmani Sultan. Even after this, the Bahmani kingdom was not free from fear from this quarter, and as a matter of fact, scarcely a year later Mahmad Khilji threatened to invade again, and was kept out only on account of the ready intervention of the Sultan of Gujerat. Under such circumstances, very little could be accomplished by way of conquering new territory or regaining lost possessions.

The reign of Muhammad Shah III (A.D. 1463-1482) witnessed the expansion of the Bahamani kingdom farther East, so as to include Kondavidu, Rajahmundry and perhaps all the land between the rivers Krishna and the Godavari as far as the sea. He might have been partly aided in this by a change of ruler on the throne of Orissa in A.D. 1470. But whatever the reason may be, the Bahmani kingdom certainly grew far eastwards, sometime before the building of the ‘beautiful domes and colleges in the Bazaar of Bidar' by Mahmud Gawan in A.D. 1471. There were one or two attempts at revolt, which on one occasion in A.D. 1480 necessitated the Sultan's expedition against Kondaveedu. But under the able guidance of Mahmud Gawan the kingdom remained intact as long as he was alive.

The death of Mahmud Gawan was the signal for the commencement of the play of the centripetal forces in the Bahmani kingdom. The eastern region broke off from allegiance to the Bahmani throne soon after Muhammad Shah's death, or even during the last year of his reign:

and almost the first military event of his successor's reign was a campaign against this region ‘to make war against the country of Telingana’. Evidently even Warangal was not subordinate to the Sultan, since he is said to have pitched his camp within sight of the fortress of Warangal. But nothing came out of this expedition since the political atmosphere was full of intrigue and treachery, and the campaign ended in the Malik Na'ib fleeing to Bidar to seek the shelter of a faithless friend, and the Sultan following the unfortunate fugitive to his lair, giving up the campaign.

There were no more attempts at Muslim expansion eastwards, until Sultan Quli came on the scene, first as a governor appointed by the Bahamani Sultan and later as the Founder and the first king of the Qutb Shahi dynasty of Golconda. The date of his appointment as a governor is given as A.D. 1487 (A.H. 903) in the Burhan-i-Ma'asir, while Firishta makes it a year earlier. This appointment was made as a reward for his valuable services in the battle-field against Dastur-i-Mumalik. Burban-i-Ma'asir adds that ‘he obtained suzerainty over all the feudatory chiefs of Telingana……..and added to his former possessions the town of Warangal and Kovilconda with their dependencies. We do not know how Warangal came to be in the hands of the Sultan, since he had not succeeded in capturing it in his early expedition against it. Perhaps Sultan Quli himself conquered it on a certain occasion when he is stated to have been sent to reduce Telingana. Anyway, Warangal was lost again in A.D. 1504 when it fell into the hands of Shitab Khan, the powerful chieftain of Khammamet.

We know that Sultan Quli recovered not only this region, but extended his kingdom much farther in this direction. The extent of his conquests has been summed up by himself as follows. ‘It is now nearly sixty years since I was first engaged in spreading the banners of the faithful, and reducing the infidels of Tulingans from the borders of Warangal to Masulipatam and Rajahmundry, having taken between sixty and seventy forts by force of arms, such as Rajconda, Kovilconda, Dewurconda, Panugal, Gunpoota, Jirconda, Yelgundel, Mulungoor, Etgeer, Meduk, Bhowungeer, Belumconda, Warangole, Cumamett, Indraconda, Ramgeer, Condapilly, Ellore, and Chicacole. But this statement was made at the fag end of his long life, and as such does not help us either to determine the date of his conquests or to find out how far his kingdom extended in the East at the time of Krsna-diva-raya's Eastern and Northern campaigns.

The detailed account of Sultan Quli's campaigns as given by Firishta falls into three groups.

(1) Firstly, his conquest of Rajakonda, Devarakonda, Pangal, Ghanpura and Koilkonda.

(2) Secondly, his war with 'Seethapathy (or Shitab Khan), and as a consequence of that war another war with the Gajapati king of Orissa.

(3) Thirdly, his war with the Vijayanagara king in the region surrounding Kondaveedu, Kondapalli, and Bellamkonda, in which he was ultimately successful and is stated to have exacted tribute from even the king of Vijayanagara.

The third group of conquests obviously refers to the period after the death of Krsna-deva-raya, because we know from unimpeachable inscriptional and other evidence that Krsna-deva-raya did not suffer any defeats in this region, and that he conquered all this region and much more, extending far up into the kingdom of Orissa. The testimony of Krsna-deva-raya's inscriptions in this region makes it impossible to assign this group of Sultan Quli's military exploits to any time before the death of Krsna-deva-raya. Firishta also confirms this view by stating that immediately after this war and as a consequence of it another war followed between Bijapur and Golconda. We know the date of this war since the death of Ismail Adil Shah which took place during this war is commonly assigned to A.D. 1534. We might therefore be not far

wrong in assigning these conquests to sometime immediately after the death of Krsna-deva-raya.

The earlier achievements of Sultan Quli forming the first group referred to above relate entirely to the country south of the capital, Golconda, comprising the whole region surrounded by the five forts mentioned by Firishta, Rájakonda and Devarakonda in the north and the north-west, Pangal in the south (not the Panugal, 4 miles off from Nalgonda, but another Pangal roughly about 15 miles away from the Krishna river), and Ghanpura and Kovilkonda in the west. By the conquest of this region Sultan Quli extended his kingdom as far as the river Krishna in the south and the south-west, and thus became the immediate neighbour of the Vijayanagara and the Bijapur kingdoms. The date of this campaign may be tentatively fixed on the basis of

(1) the date of Sultan Quli's relinquishment of active control of affairs in the Bahmani capital about A.D. 1500, and
(2) the capture of Warangal by Shitib Khan in January A.D. 1504.

The success of Shitab Khan is explicable only on the basis of an assumption that Sultan Quli who was a distinguished soldier could not oppose the action of Shitab Khan, being far away from Warangal, with all his attention engrossed in an active military campaign in the south. When we next hear of Shitab Khan (i.e. after Sultan Quli's expedition against ‘Imad Shah) Shitab is stated to be a Raja ‘who possessed the strong forts of Cummamett, Belumconda, Wurungole and others’, and who ‘presumed to lay hands on some of the Kootb Shahi districts, which lay contiguous to his own country’. The passage shows clearly that Warangal had already become recognised as a part of Shitab Khan's kingdom, and that Shitab Khan was advancing even farther west. It was this constant aggressive attitude of Shitab Khan towards Sultan Quli that led to the war which ultimately humbled him.

Sultan Quli's war with Shitab Khan was a protracted and rather formidable affair. Khammamet was an invincible stronghold of Shitab Khan and the acquisition of the strong fort of Warangal gave him a decided advantage over the Qutb Shahi ruler. Sultan Quli therefore wisely chose Bellamkonda for his initial blow. It was not too far away from his own stronghold of Devarakonda, but was in one corner of Shitab Khan's kingdom and was by no means his strongest fort. After considerable difficulty and loss of many men, Sultân Quli captured it and immediately had to face the forces of Shitab Khan, who marched against him on hearing of the fall of Bellamkonda. In the action that followed Sultan Quli was victorious but not before he had lost `many brave officers and soldiers from the well-directed fire of the enemy's infantry, which withstood several charges of the Muhammadan cavalry'. This probably discouraged him from pursuing Shitab Khan and besieging Khammamet or Warangal. Sultan Quli plundered the camp of Shitab and returned to Golconda.

The results of this expedition were by no means decisive in character. Sultan Quli gained nothing but plunder and Shitab Khan started concurrent measures for a further attack on Sultan Quli, backed up by a confederacy of a number of petty chieftains. It was probably on this occasion that the Gajapati king hoped to profit by fishing in troubled waters and lent aid to Shitab Khan. War ensued immediately and ended more profitably to the Muslims than on the former occasion. After an initial success in a ‘sanguinary action’ near Khammamet. Sultan Quli captured Condapilly (i.e. the modern Nelakondapalli), Indraconda and Etgeer, and finally, after a formidable assault, he captured Khammanet itself. Shitab Khan made a last bid for victory with the help of the Gajapati king and several other chieftains, but was again defeated and his

partners were captured or slain although he himself escaped alive. Sultan Quli followed up this victory by capturing Kondapalli and Ellore. He even marched on Rajahmundry and inflicted another defeat on the enemy. The Gajapati king grew alarmed and concluded peace with Sultan Quli, agreeing to the stipulation that 'the Godavari should be the boundary between the Mahomedan kingdom of Telangana and the Hindu territory of Orissa' and that the district of Ellore was to be made over to the Muhammadans.

A close scrutiny will reveal the fact that this peace was not so beneficial to the Sultan as might appear at the outset. In the first place the region south of the Krishna continued to be under the Gajapati rule, with its strong forts at Kondaveedu, Vinukonda, and other places. The Gajapati king might even have retained a strip of land adjacent to the coast to ensure his connection with his territory south of the Krishna. The Sultan was given only the district of Ellore, which probably did not extend right up to the sea but only as far as the big lake to the east of that town. Secondly, even assuming that Sultan Quli retained Khammamet and Kondapalli which he had conquered in this war, his enemy Shitib Khan was not finally disposed of. Shitab seems to have retained most of his northern possessions, and continued either as an ally or most probably as a subordinate of the Gajapati king. Even Warangal does not seem to have been wrested from him by Sultan Quli. So for these reasons Sultan Quli's conquests on this occasion were not of a permanent nature, and were probably lost to the Gajapati king when his attention was diverted to other centres of activity and his hold on this region relaxed.

It is not necessary here, to go into the intrigues and other details of the political affairs of the Muslim kingdoms of the Deccan. The two main points to note in this connection are, firstly, that the Bahmani Sultan was alive, and secondly, that Sultan Quli had not yet declared independence. Naturally, Sultan Quli's attention was attracted more to the west than to the east, although in the east the Gajapati king was very anxious to get back what he had lost and to consolidate his position right up to Udayagiri. The Muslim occupation of the district of Ellore-assuming that the occupation did take place as a result treaty-was almost like driving a wedge into the Gajapati kingdom, and the Gajapati king would have lost no time in securing it again, especially since he now had a valuable ally or subordinate in Shitah Khan who seems to have continued ruling the territory north and north-west of this region as seen above.

The actual reconquest by the Gajapati king is proved by the fact that this region was in his Kingdom at the time of Krsna-deva-raya's invasion. Nalagonda (modern Nalgonda), Khammamet. and Khandikonda (an Mabbababad taluk of the Warangal district), are referred to among others, important places in the Gajapati kingdom which Krsna-deva-raya captured. If on the other hand these places were in the hands of the Qutb Shahi ruler, we cannot explain why the defeat of a Muslim ruler is not made auch of in Vijayanagara inscriptions and contemporary Telugu literature, and why this region is explicitly referred to as under the rule of the Gajapati king. So it seems extremely probable that the Gajapati king conquered this region sometime before Krsna-deva-raya's Kailnga campaigns, probably, as stated above, when Sultan Quli's attention was diverted to other affairs.

The exact date and the circumstances of this reconquest are not known. It may have some connection with Krsna-deva-raya's defeat of the Golconda army, when the latter (i.e. the Golconda army) crossed the river Krishna and penetrated into Krena-deva-raya's dominions towards the end of his southern and western campaigns. Rayavācakamu states that the Muslim army was severely defeated, and that a great number of soldiers perished in trying to retreat across the Krishna, then in full floods. The Telugu work, Krsna-raya-vijayamu confirms it. Still another work called Vijayanagara-samrajya also says that in the cyclic year Prajotpatti (i.e.,

A.D. 1511) Krsna-deva-raya fought with the Qutub-Shahi king. We may or may not accept this date, but the fact that there was a short war between Krsna-deva-raya and Sultan Quli before the former's Kalinga campaigns is pretty certain. This event occurred before Krsna-deva-raya's march on Udayagiri and his attack on the Gajapati territory. So it is possible that the Gajapati king, far from cooperating with Sultan Quli and resisting a common danger, availed himself of his neighbour's weakness and quietly took possession of all the eastern territory including the various forts in Telingana referred to above, and which were all later on wrested from him by Krsna-deva-raya. Little did he realise the impending danger in store for himself.

The course of events might not have been quite so unfavourable to the Gajapati king, if Krsna-deva-raya had followed up his success against Golconda by crossing the Krishna, and pursuing the defeated army. The Gajapati king could then have cut off his retreat, and succeeded in ultimately establishing more favourable relations with Vijayanagara in terms of absolute equality. But the wise counsellors of Krsna-deva-raya foresaw the danger in such a course of action and dissuaded him from such a hazardous venture. Krsna-dēva-raya resisted the foolish temptation, and started on his famous Kalinga campaigns. His early conquest in this region was Udayagiri, but before long he had proceeded much farther and secured practically the whole of the eastern territory between the rivers Krishna and the Godavari. He annexed it to his kingdom and appointed governors, one of whom was Rayasamu Kondamarusayya, who was stationed at Kondapalli and issued the order registered in the present record from Nelakondapalli.

It is therefore possible to conclude from the above that this region was in the hands of the Gajapati king at the time of the campaign of Krsna-deva-raya into this region, and that Krsna-deva-raya conquered it along with the rest of the Gajapati territory sometime after the capture of Kondaveedu (which took place early in A.D. 1515), but before the date of the present record.

No. 11

Reference	: Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
Page No	: 99 to 101.
Place	: Nelakondapalli, Khammam District.
Dynasty	: Vijayanagara.
Reign of	: Krishnadeva.
Inscription date	: 4th May, A.D. 1516.
Language	: Telugu.

This inscription dated in the reign of Krishnadeva *Maharaja* of Vijayanagara, describes the endowments made by Rayasam Kondamarusayya to the Gods of Kondapalli, while he was residing at Yadava Kondapalli, on the other bank of river Krishna. The gold, (*Rajyavorikam paindi*) that was collected formerly in the town of Kondapalli and the villages dependent upon it, for *Ranga*, *Kunamuggu*, and *goddi dipa*, and for feeding (*bona*) as *Sarvamanya*. He granted in addition to the paddy field behind the big tank that was already in cultivation, 1/4 wetland, and one *kuchela* or dry land as his personal gift. The inscription was set up by Parvatayya under orders of Kondamarusayya.

This date S. 1438, Dhatu, Jyeshtha Su. 3, corresponds to Sunday, 4th May, A.D. 1516.

No. 12

Reference : Indian Archaeology 1960-1961, A Review.
Page No : 41
Place : Hyderabad.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya
Inscription date : A.D. 1516
Language : ……

This is an epigraph dated Saka 1438 (A.D. 1516) in the reign of the Vijayanagara king Krishnadevaraya, recording some royal endowments of land and the remission of certain levies payable to the government by Parvatayya on the orders of *rayasam* Kondamarasayya, probably on the occasion of the king's conquest of Kondapalli.

No. 13

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 34
Place : Alampur, Jogulamba Gadwal District
Dynasty : Vijayanagara.
Reign of : Vira-Krishnaraya.
Inscription date : 16th January, 1521 A.D.
Language : Kannada.

This inscription refers to the Vijayanagara king Vira-Krishnaraya and cites the date Saka 1443, Vrisha, Ashadha s`u. 12. This corresponds to A.D. 1521, January 16, the week-day being Sunday, not mentioned in the record.

The epigraph records the endowment of two villages, Chennunipadi and Velampadu, to the god Brahmesvara of Alampur by Gauradanayamkara Narayana of Harita gotra for the religious merit of the king. The gift was made at the instance of Gauradanayamkara Basavapayya who was invested with the authority of Ambaradananayaka over Alampuru-sime by Vira-Krishnaraya after the letter`s subjugation of Rachuru as a result of his successful military campaign in the north.

The god Brahmesvara also called Bala-Brahmesvara, is described in this record as having manifested himself in the excellent Alampur. This statement establishes the identity of Hatampura in other records with Alampur. This place is mentioned as Dakshina Varanasi and Kasi-kshetra on the bank of the Tungabhadra.

Allusion to the subjugation of Raichur by Krishnadevaraya in this record is interesting.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 40.

Place : Alampur, Mahaboobnagar District.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 16th January, A.D. 1521.
Language : Kannada.

This inscription is dated S. 1443, Vrsha, Asadha Su. 12, (A.D. 1521, Jan 16 Sunday). Records the grant of two villages Chennunipadu and Velambodu by Gauradanayankara Basavapayya who was Amaradandanayaka over Alampurusima. He was so appointed by Krishnaraya after his subjugation of Rachuru.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 113 to 114
Place : Alampuram, Mahbubnagar District.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 16th January, A.D. 1521.
Language : Kannada.

Dated S. 1443, Vrsa, Asadha su. 12, (A.D. 1521, Jan. 16). Registers the grant of the village Bayarapura to the god Yogananda Narasimha by Gauradanayaka Narayanayya at the instance of Gauradanayaka Basavapayya for the spiritual prosperity of the king and the merit of Gauravadanayanka. After the gift the village was renamed as Narasimhapura. It was later supplemented by the grant of some additional land. It is stated that the Alampur *Sima* was granted as *nayankara* to Gauradanayaka Basavayya after the king Krishnadevaraya had victoriously completed the northern *digvijaya* and captured Raichur.

No. 14

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
Page No : 21, 24, 57.
Place : Alampur, Mahbubnagar District.
Dynasty : Vijayanagara.
Reign of : Krishnaraya.
Inscription date : 16th June A.D. 1521.
Language : Kannada.

These inscriptions are from Yoga Narasimha temple inscribed on slabs, dated S. 1443 Vrisha, Ashada su. 12 (16th June A.D. 1521). These inscriptions belonged to the reign of the Vijayanagara king Krishnadevaraya. They record certain gifts made by *Gaure-dannayaka* Narayanayya at the instance of *Gaure-dannayaka* Basapayya who is stated to have received Alampura-sime as *amara-danayamka* from the king when the latter captured the fort of Rachura (i.e. Raichur).

Remarks

Records a gift of the villages Chennunipada and Velapalu for the worship and offerings to god Brahmedvara at Alampura and for feeding 12 Brahmanas, by *Gaura-danayaka* Narayanayya of Asvalayana-sutra, Rik-sakha and Haritasa-gotra, at the instance of *Gaura-danayaka* Basvapaya who received Alampara-sime sa *amaradanayamka* from the king when the latter captured the fort of Rachura.

Another one records a gift of the village Bayarapura *alias* Narasimhapura and some lands in Alampura to the god Yogananda Narasimhadeva of Alapuri by Gaure-dannayaka Narayanayya at the instance of Gaure-dannayaka Basvapayya. The latter is stated to have received the Alampura-sime as *amara-danayamkka* from the king who captured the fort of Rachura.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 148 to 151.
Place : Alampur.
Dynasty : Vijayanagara.
Reign of : Sri Krishnadevaraya
Inscription date : 16th June A.D. 1521.
Language : Kannada.
Script : Telugu.

Records show that *Sri Krishnadevaraya* came to *Alampur* after the victory at *Raichur* and appointed *Gaura danda nayakuni Basavappayya* as his representative there. On this occasion *Gaura danda nayaka Narayanayya* gifted away *Chennunipadu* village for the *anga ranga bhoga* of Sri *Brahmesvara swami* and *Relampadu* village for free supply of meals in the choultry.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 152 to 154.
Place : Alampur.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 16th June A.D. 1521.
Language : Kannada.
Script : Telugu.

Inscription is a slab erected in the compound of Yoganarasimha Temple. Records that *Narayanayya*, on the command of *Gaura dannayaka Basavappayya* gifted the village *Bahirapura* to perform *Anga ranga bhogas, Rathotsava* (chariot festival) to Lord *Sri Yoganarasimha* for the merit of his over lord Sri krishnadevaraya and for the *dharma* of *Basavappayya*.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
No.9- Selected Stone Inscriptions of Andhra Pradesh. 1962.
Page No : 22 to 24
Place : Alampur.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 16th June A.D. 1521
Language : Kannada.

This inscription on stone in Kannada refers to the reign of the Vijayanagara king Vira Krishnaraya and cites the date Saka 1443, Vrisha, Ashadha s'u. 12. This corresponds to A.D. 1521, June 16, the week-day being Sunday not mentioned in the record. The epigraph contains some spelling mistakes.

The charter registers the endowment of the village Bayarapura made to the god Yogananda Narasimha of Alaparu by Gauradanayaka of Harita gotra, Asvalayana *sutra* and Rik *sakhi*, at the instance of Gauradanayaka Basavapayya, for the spiritual prosperity of the king and religious merit of Gaurava Danayanka.

The income derived from the endowed village was to be utilised for the conduct of daily worship, offerings and ceremonial rituals of the god Narasimha, as well as for the fortnightly, monthly and other periodical festivals including the car festival in honour of the deity.

After its endowment the village was renamed Narasimhapura. As the income from the village was found inadequate to meet the cost of the above transactions, it was supplemented by the grant of additional land of the sowing capacity of eight *khandugas* from the land belonging to the village of Alampuru.

The god Narasimha, it is stated, was enshrined on the bank of the river Tungabhadra, constituting the Southern Varanasi near Alampuru which was the western gateway of Srisaila, called Bhaskara Kshetra, situated in the region of the rivers Krishnaveni, Vedavati, Nadavati and Tungabhadra. The names Alapuru and Alampuru figuring in the above account are, obviously, variants of Alampur.

Gaurava Danayanka for whose merit the grant was made, was obviously the same as Gauradanayaka Basavapayya. This dignitary had been conferred the authority of Amara Danayanka over the Alampur region by Vira Krishnaraya after his victory of Rachuru, i.e., Raichur, gained as a result of his successful military expedition in the north.

This record furnishes the earliest epigraphical allusion to the famous battle of Raichur which took place in May A.D. 1520. Another inscription dated one month later in July, A.D. 1521, shows that Raichar was actually in the possession of Vijayanagara. See Further Sources of Vijayanagara History, Vol. I, Pages 211-12.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
No.9- Selected Stone Inscriptions of Andhra Pradesh. 1962

Page No : 25 to 27
Place : Alampur.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 16th June, A.D. 1521.
Language : Kannada.

This inscription on stone in Kannada refers to the reign of the Vijayanagara king Vara Krishnaraya and cites the date Saka 1443, Vrisha Ashadha s'u. 12. This corresponds to A.D. 1521, June 16, the week-day being Sunday, not mentioned in the record. The epigraph contains some spelling mistakes.

The charter registers the endowment of two villages Chennunipada and Velambodu to the god Bila Brahmasvara by Gaura Danayanka Narayanayya of Harita *gotra*, Asvalayana *sutra* and Rik *sakha* at the instance of Gaura Danayanka Basavapayya for the spiritual prosperity of the king and religious merit of Gaura Danayanka. The god Bala Brahmesvara is described as the sole lord of the universe who had made himself supremely manifest in the eminent town of Alampur.

The income accruing from the first village was to be utilised for the conduct of daily worship, offerings and ceremonial rituals of the god, as well as for the fortnightly, monthly and other periodical festivals including the car festival in honour of the deity. The income from the second village was to be utilised for the maintenance of a Brahmana performing ablutions to the deity, for astronomical service, and for running a free feeding house for feeding twelve Brahmanas every day.

The god Bala Brahmesvara, it is stated, was enshrined on the bank of the river Tungabhadra at Alampur, the Southern Varasi and the Western gateway of Sri Parvata, and Kasi-kshetra situated in the region of Krishnaveni, Vedavati, Nadavati and Tungabhadra.

Gaura Danayanka for whose merit the grant was made, was obviously the same as Gaura Danayanka Basavapayya. This dignitary had been conferred the authority of Amara Danayanka over the Alampur region by Vira Krishnaraya after his victory of Rachuru, i.e., Raichur, gained as a result of his successful military expedition in the north.

This record furnishes the earliest epigraphical allusion to the famous battle of Raichur.

Compare *Kannada inscriptions of Andhra Pradesh,* Part I, No. 89, p. 34. The month January is a mistake for June.

No. 15

Reference : Stone Sculptures in the Alampur Museum (2017).
Page No : 102 to 108.
Place : Alampur Museum, Mahaboobnagar District.
Dynasty : Vijayanagara.
Reign of : Krishnaraya.
Inscription date : 16th June A.D. 1521
Language : Telugu.

This inscription is on a slab fixed in the Museum. States that while Sri Pratapa Sri Vira Krishnaraya, being seated on the jewelled throne was ruling the kingdom of the earth, Gaura Danayakar Narayanayya, in accordance with the *nirūpa* (order) of Gaura Danayamkara Basavapayya, presented in S. 1443 Vrisha, Ashadha šu. 12 (16th June, A. D. 1521) the village

of Chennunipadu to the god Bala Brahmesvaradeva at Alampur. It is said that Krishnaraya after his northern *digvijaya* when he captured Rachur (Raichur) granted Gaura Danayakara Basvappaya, Alampuri-*sima* as *amara*-Dannaya; and he, on the occasion of *Prathama Dvadasi* on the said date, Gaura Danayakara Narayanayya granted to the god Brahmesvaradeva the village of Chennunipadu for the offerings, *anga-ranga vaibhavas*, and for the celebration of periodical festivals; and Velampadu to the 12 brahmanas who bathe the deity, the astrologers and the umbrella carriers with all the rights so that merit might accrue to Vira Sri Krishnaraya Maharaya and Gaura Danayakara Basavapayya. The gift was made in the presence of Bala Brahmesvaradeva at Alampur, the western gateway of Srisailam, the Dakshina Kashi-Varanasi on the banks of the Tungabhadra, Krishnaveni, Vedavati and Nadavati rivers.

No. 16

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 154 to 156.
Place : Alampur.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 3rd March A.D. 1527.
Language : Telugu.
Script : Telugu.

It is a copper plate at Brahmesvara temple. Registers the gift of a village *Chennupalli* of *Alampura sima*, for *anga ranga vaibhava* of *Navabrahmesvara* by *Chinnapeddinayudu*, son of *Bhudaram Peddinayudu,. Śrī krishnadevaraya Chinnapeddinayudu* a palegar of *Alampur sima.*

No. 17

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 157 to 159
Place : Chennipadu, Alampur Taluk.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 3rd March A.D. 1527.
Language : Kannada.
Script : Telugu.

Inscription is on a slab in the compound of Chennakesava temple. Records the grant of lands to Lord *Chennakesava* of Gokulapadu also known as Peddapuram by *Peddinayaka* son of *Siddhinayaka* for the merit of his overlord *Krishnadevaraya*. The grant comprises entire revenue accrued from the village i.e. gold and paddy.

No. 18

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 157

Place : Alampur.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 2nd April A.D. 1527.
Language : Telugu.
Script : Telugu.

Inscription is a broken slab in the museum. The Transcription states that *Bayala bariga mallappa*, the gatekeeper of Krishnadevaraya offered obeisance to God *Balabrahmesvara*.

No. 19

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 159 to 161
Place : Chennipadu, Alampur Taluk.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : 23rd April A.D. 1529.
Language : Kannada.
Script : Telugu.

This inscription is on the slab in the compound of Chennakesava temple. Records the gift of village *Pusalapadu* also known as *Krishnapuram* in *Alampuri sima*, for the *Amuruta padi* of *Chennakesavadeva* of *Chennipadu* on lunar eclipse by *Chandrasekharayya* son of *Annaji Ayya*, for the merit of his over lord *Krishnadevaraya* of Vijayanagara and his minister *Timmarasayya*. The record ends with lengthy imprecatory verses.

(Also)

Reference : Indian Archaeology 1975-1976, A Review.
Page No : 61
Place : Chennipedu, Mahabubnagar.
Dynasty : Vijayanagara.
Reign of : Krishnadevaraya.
Inscription date : A.D. 1529.
Language : ……..

This inscription dated A.D. 1529, it attests to the fact that Sri-Krishnadevaraya ruled over Alampur-sima.

No. 20

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 161 to 162
Place : Kosangi.
Dynasty : Vijayanagara.
Reign of : Achyuta Raya
Inscription date : 2nd November A.D. 1538.

Language : Kannada.
Script : Telugu.

This inscription states that while *Achyutaraya* was ruling his *amara nayaka* (name lost) *Immadi Medi Naraya* made a gift of a well and garden to the God *Somesvara* of *Kosagi*.

No. 21

Reference : Indian Archaeology 1961-1962, A Review.
Page No : 78
Place : State Museum, Hyderabad.
Dynasty : Vijayanagara.
Reign of : Sadasiva Raya.
Inscription date : A.D. 1552 and 1554
Language : ……

This is a copper plate with two charters, dated Saka 1474 and 1476, registered grant of villages Jaduvalli and Rellundi respectively to Somanatha Bhatta and Venkatadri by king Sadasiva Raya.

No. 22

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 163
Place : Polepally, Jadcherla Taluk.
Dynasty : Vijayanagara.
Reign of : Venkatapati Raya (A.D. 1586-1614).
Inscription date : ……
Language : Telugu.
Script : Telugu.

This inscription is on a pedestal in the Chennakesava Temple. This inscription mentions that a pillar which was broken for a long time was replaced in the temple of *Ahobala Narasimhasvami* of *Polepalli* by *Mudugallu Nurussa Chintamani.*

……

QUTB SHAHI

No. 1

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 23 and 117.
Place : Kodangal, Mahbubnagar District.
Dynasty : Qutb Shahi.
Reign of : Qutb Ul-Mulk
Inscription date : A.D. 1513-14.
Language : Persian and Naskh.

This inscription on a Dargah of Nizamu`d-Din, slab in the southern wall from Kodangal in the Mahbubnagar District, states how the two villages called Awlin the big and Awlin the small were merged into one and named Husainabad which was endowed for running the *langar* of the twelve *imams*. The record constitutes a will executed by Malik Qutbu-l-Mulk, the progenitor of the Qutb Shahi rulers of Golconda in A.H. 919 (1513-14 A.D.). It is worth noting that the inscription, in as much as it does not mention Qutb Ul-Mulk with any royal title, is additional epigraphical evidence against Firishta's statement that Qutb Ul-Mulk assumed kingship in A.H. 918 (1512-13 A.D.).

Remarks

Registers a document executed in favour of the *langar* dedicated to 12 *imams* by the king who ordered that the two villages, viz., Buzurg and Kuchak, should be merged into one *qasba* to be named Husainabad and its income should be spent on the maintenance of the said *langar*. Published in Ep. Ind., A. & P. Suppl., 1959-1960, pp. 57 ff., Plate XV.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 117
Place : Kodangal, Mahabubnagar District.
Dynasty : Qutb Shahi
Reign of : Qutbu`l-Mulk
Inscription date : A.D. 1513-14
Language : Persian, Naskh

This inscription is on the Dargah of Nizamu`d-Din. Slab in the Southern wall. Registers a document executed in favour of the *langar* dedicated to 12 *imams* by the king who ordered that the two villages, viz., Oter Buzurg and Oter Kuchak, should be merged into one *qasba* to be named Husainabad and its income should be spent on the maintenance of the said *langar*.

No. 2

Reference : Epigraphia Indica Arabic & Persian Supplement (1913-1920)
Page No : 47
Place : Golconda fort, Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Sultan Quli Qutb Ul-Mulk
Inscription date : A.D. 1518.
Language : Arabic

Inscription on the Jami `Masjid

by

G.Yazdani

This is the earliest inscription in the fort, and is fixed over the doorway of the jami masjid which was built by sultan quli, the founder of the Qutub Shahi dynasty, in 924 A.H (1518 A.D), when he was only a governor of the fort under the Bahmani king Mahraud shah. The mosque contains a large hall which is divided into four aisles, and five arched openings. This inscription is in Arabic, and is carved on a tablet of black basalt measuring 2’10” X 1’3”. The style of writing is Tughra of an exceedingly fine type and the letters are well preserved.

Translation

This assembly mosque was built during the reign of the great king al-Mutawakki `ala`llahi-I-Ghani (trusting god, the independent) Abu-I-Maghmud shah b. Muhammad Shah al-Bahmani- may god perpetuate his kingdom and sovereignty – and its builder (is) the humble suppliant of god, the universe, sultan Quli entitled Qutbu-I-Mulk, In the year 924 A.H. (1518 A.D.).

No. 3

Reference : Indian Archaeology 1973-1974, A Review.
Page No : 35
Place : Nalgonda.
Dynasty : Qutub Shahi.
Reign of : Qutub`l-Mulk.
Inscription date : A.D. 1523-24
Language : Arabic and Persian.

This new record of the time of Masnad-i-`Ali Ulugh A'zam Malik Qutbu'l-Mulk, found at Rajupeta, records the construction of a tank at Yampur, in dedication to the memory of Twelve Imams, in A.H. 930 (A.D. 1523-24) by Baba Khan, a retainer of Malik Qiwamu'l-Mulk, out of his personal money. Of the produce grown with the help of the tank, one share was to be given to the Diwan, two for the uplift of the public and one for the builder which he assigned for the *Langar* (Free-kitchen) of the Twelve Imams. The yearly income derived from that much land obtained on free-hold lease by the builder in which 5 *kuro* seed could be sown was to be spent on the repairs of the bridge.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1973-74.
Page No : 126.
Place : Rajupeta, Nalgonda District.
Dynasty : Qutb Shahi.
Reign of : Malik Qutbu`l Mulk.
Inscription date : 25th April, A.D. 1529.
Language : Persian prose and verse Naskh.

This inscription is on a slab over the tank band. States that the tank of the village Yampur was constructed during the time of the chief (who is spoken of as his lordship Masnad-i- 'All Ulugh A'zam Malik Qugbu`1-Mulk) by Baba Khan, a retainer of the greatest of the Maliks, Malik Qiwamu'l-Mulk. Further states that the builder had sought assistance from the masters and obtained guarantee (*qaul*) that of the crop grown in the neighbourhood of the tank, one share will be given to the state (*Diwan*), two were to be used for the public welfare, and one for the builder who had taken pains and spent his personal money over the construction. The builder also dedicated his share to the *langar* (i.e. free-kitchen) of the Twelve Imams. Also states that he obtained on free-hold lease that much land below the tank in which 5 *kure* seeds could be sown with the intention that the produce therefrom would be utilised for the repairs of the bridge. Ends with an imprecation against those seeking to violate the above provise.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 215 to 217
Place : Rachapeta.
Dynasty : Qutub Shahi.
Reign of : Qutb-ul-Mulk.
Inscription date : 26th April A.D. 1529.
Language : Telugu.

This inscription is on a slab set up on the tank bund. States that, while the Mandaladhipati, Masnad Yeli Kutabanamaluka Odeyalu was ruling the kingdom, his son-in-law Kemana Maluka was governing Nalgonda pertaining to the throne of Eruva, Babaja, the latter's servant submitted to his master, that he was desirous of constructing a new tank at Empuru; that for this the share of the government should always be 1; Kampus(farmers) should have 3; and that out of these 3 he should have one share of the tank for having constructed it with his own money: and the Kampus 2 and that in addition he should be given 5 *tumus* of fertile rice field behind the tank as Inam. As Kemana Maluka agreed to the proposal, Babaja constructed the tank. After completing the work he assigned the produce of tank's one share to a free-feeding house; and the produce of Inam field every year for repairing the tank bund.

(Also)

Reference : Epigraphia Indica Arabic and Persian Supplement, 1975
Page No : 39 to 43

Place : Yampur Village, Rajupeta in Nalgonda District
Dynasty : Qutub Shahi
Reign of : Malik Qutbu`l-Mulk.
Inscription date : A.D. 1529.
Language : Perso-Arabic.

Inscription of Malik Qutbul-Mulk

by

N.M. Ganam

The epigraph is incised on the entire face of the pillar measuring 130 by 44 cm. The text consists of thirty lines of writing executed in *Naskh*, of which the first three and a half are in Arabic. A Persian quatrain *(Ruba`i)* is inscribed diagonally in four lines at the bottom. In between is the historical text. Telugu words *Shri Kavi* are found super scribed in the beginning. On another pillar at the same tank-bund is inscribed the Telugu Epigraph, the gist of which will be described later.

The Perso-Arabic epigraph records the construction of a tank in the village Yampur in A.H. 935 (1529 A.D.) during the time of his highness Mansab-i-Ma`ali Ulugh A`zam Malik Qutbu`l-Mulk by Baba Khan, a retainer of his excellency, the greatest of the Malik`s, Malik Qiwamu`l-Mulk. It further states that the builder had sought assistance from his fellow-officers and got issued a fresh guarantee (*Qaul*) to the effect that of the crop grown in the neighbourhood of the tank to be divided into four shares would go to the state *(Diwan),* two would be for the general public and the fourth one would accrue to the builder who had taken pains in the matter and spent personal money over it. This on share of his, the builder dedicated, the further declares, to the *Langar* (Free-Kitchen) of the Twelve Imams. The epigraph also states that the builder has obtained free lease of that much land below the tank in which five *Kuro*[1] seeds could be shown, with the avowed intention that the produce there from would be utilised for the repairs of the bridge i.e. the tank-bund. The epigraph ends with a request to the future possessors or managers of the tank to abide by and observe the terms of the agreement and invoke prayers for the mercy of God and His Prophet on them and their descendants to the seventh degree. The benediction is followed by imprecatory phrases inviting God's curse, etc. on the defaulters. It also invokes prayers soliciting God's forgiveness for his sins and acceptance of his devotion on one, who like the striver, carries out the terms of the endowment.

Translation

(a)

(1) O Opener !

(2) The tank of the village Yempur was constructed with the help of the charitable lord (i.e, Allah) on the sixteenth

(3) of the month magnificent Sha`ban in the year five (and) thirty and nine hundred (from the) Migration of the leader

(4) of the messengers (i.e. prophet Muhammad) may Allah's blessing and salutations be upon him and all his descendants (16 Sha`ban 935=25 April 1529), during the time of his highness the master.

---

[1] Kuro is a Bengali word used for a measure of land. One Kuro is equal to a *bigha (H.H. Wilson, Glossary of Judicial and Revenue Terms, Delhi, 1968, p. 303)*

(5) Msunad-i-Ali (lit. Lofty-Throne) and Masab-i-Ma`all (lit.Exalted Rank), Ulugh A`zam Malik Qutbu`l-Mulk, may remain forever

(6) his government, by the attached retainer of his excellency, the lord, greatest of the nobles, Malik

(7) Qiwamu`l-Mulk (lit. Prop of the kingdom), may (Allah) prolong his life, namely Baba Khan, having prepared himself (and) having sought help from the colleagues or fellow officers,

(8) (and) having arranged for a fresh (letter of) Guarantee (Qaul) that in the vicinity of the

(9) said tank, whatever crop is grown, of the four shares (made thereof),

(10) one share will go to the state (*Diwan)* and two shares will be used for the ryot and

(11) the fourth share will be for (the use of) this humble (person) who has in this matter, striven (and taken)

(12) pains (and) spent (considerable) amount from his personal money (over the construction) and this (share)

(13-14) he has dedicated for the *Langar* (Free-Kitchen) of his holiness the twelve Imams, may the choicest of the salutations and peace be upon them; and also, below the

(15-16) said tank, having obtained on freehold lease, that much land which five *Kuro* seeds could be shown in every annual crop, he has made a firm resolve with sincerity of purpose that

(17) the produce of this, whatever it be, will be spent every year for the repairs of the bridge (i.e. the tank-bund).

(18) A request to men of magnanimity is that from this day to the day Resurrection,

(19-20) in whosoever`s possession (or management) the said tank may be, they should continue it all in this fashion. The mercy of God and the Prophet and Imams.

(21) may be upon them and upon their seven generations. And if otherwise, anybody who in this matter,

(22) Misappropriates (funds) and does not give the due to the deserving, in the curse of God.

(23) and the Prophet and the Mankind he will be and he will be Disgraced (lit. become black-faced) in both the worlds,

(24) and will not enjoy the fruit from the happiness of life and none of his wishes will be fulfilled.

(25) May the Glorious and Exalted God shower grace and guidance on that person who will, just as this humble creature

(26) has dedicated and endowed the share and the land, will also continue in the same way.

(27-28) May (God) accept his devotion and pardon his sins!

(29-30) Amen! O Nourisher of the words!

(b)

(1) Build (lit. Do) bountiful edifices in every corner. This is (the real) provision of the end of the world (i.e. for the death)

(2) Every seed which you sow in the perishable world, you will grow a cluster of corn from that seed in the (i.e. the order) world.

The gist of the Telugu record is as follows:-

“It states that a certain Babaja, the servant of Keman-maluka who was the son-in-law of Masandayeli Kutubana-maluka-vodaya and who was ruling from Nallagonda, the capital of

Eruva (country) got a tank excavated in accordance with the following stipulations as permitted by Kamana-malaka:

To the king (*divanam*): 1 share
To the Kampus: 3 shares

However, since Babaja spent his own money also for excavating the tank, 1 share was given to him while the *Kapus'* share were reduced to two.

Of the land which is irrigated by the water of this tank yendum (i.e. 5 *tumers*) of paddy land (*vadlapolam*) is converted into *Inam.* The annual produce of this field is to be utilised for maintaining the tank-bund. The share of the tank (i.e. probably the share of Babaji) is granted by him (i.e. Babaja) for maintaining a Choultry *(anna-sattram)*".

This extremely interesting record is important in more one respect: First it is one of the few records so far known of Malik Qutubu`l-Mulk, the founder of the Qutb Shahi dynasty of Golkonda. Like his other epigraphs known for, it does not invest him with regal titles, providing one more evidences for the fact, conclusively proved by the late-lamented Professor Harun Khan Sherwani, that Malik Qutbu`l-Mulk did not formally declare his kingship or assume royal titles even through he ruled Quite-independently, but contented himself with the titles conferred upon him by his master Sultan Muhmud Bahmani.

Secondly, the inscription has preserved the name of a nobleman namely Qiwamu`l-Mulk. We know two persons bearing the names Qiwamu`l-Mulk; one Qiwamu`l-Mulk senior and the other Qiwamu`l-Mulk Junior. Both were Bahmani officials who palyed important roles during the reign of Shamsu`d-din Muhammad III (1463-1482) and Shihabu`d-Din Muhmud Shah (1482-1518). Qiwamu`l-Mulk Senior was killed in the factional wars between the Afaqis (foreign Immigrants) and the *Dakhanls* (natives) which took place at the capital soon after the accession of Sultan in 1482 A.D. Qiwamu`l-Mulk Junior had his fief in Rajahmundry. He had resisted from the beginning Sultan Quli`s clam over the eastern Telangana and had even extended his activities by laying waste the northern parts of Telangana, Qutbu`l-Mulk thereupon marched against him and defeated him. Qiwamu`l-Mulk fled to Berar, where he took refuge with `Alau`d-Din `Imadu`l Mulk. This was in 1504. We do not hear anything about him thereafter.

None of these two is identified with Malik Qiwamu`i-Mulk of our record which is dated A.H. 935 (1529.A.D.) and which speaks of him in such glowing terms as his Excellency, the Lord, and the greatest of the nobles. In all probability, therefore, our Qiwamu`l-Mulk is a different person.

But the Telugu counterpart of this epigraph which was set up in Saka 1451 Virodhi, Vaisakh ba. 3 Monday (1529 A.D). April), a gist of which has been given above, furnishes an additional piece of information, namely that Qiwamu`l-Mulk was the son-in-law of Masnad-I-Ali Qutbu`l-Mulk and was stationed at Nalgonda. This is quite interesting information. The epigraph is thus an important document in the sense that it has preserved the name of a Qutb Shahi official not otherwise known and also furnishes information about his relationship with the progenitor of Qutb Shahi dynasty. It is rather surprising that though he was closely related to Qutbu`l-Malik, he does not find mention in historical works of the period. That he held a high post at the Qutb Shahi court and held fief in the Nalgonda region is evident.

As regards Baba Khan, the builder of the tank, he is not traceable from available records. The epigraph refers to him as an employee of Qiwamu`l-Mulk, which means that he was an official appointed by Qiwamu`l-Mulk and was connected with the local administration.

The epigraph also furnishes an interesting piece of information that the ancient name of Rajupeta was Yampur. The epigraphical tablet is in *Situ* and therefore it is clear that the village Yampur where the tank was constructed and which is now known as Rajupeta was originally known by the name Yampur.

The record under study also throws light on the irrigational facilities available in those days. Not less interesting is the pattern of distribution of the proceeds of the land cultivated through this irrigation. The produce was equally shared by the ryot on one hand and the state and the builder on the other. The ryot claimed half produce and the remaining half was equally shared by the government and the builder. The Telugu version specifies this division of shares. It states that the proceeds are allowed to be divided between the government and the subjects in the proportion of one to three respectively; but since Baba khan, the builder of the tank, had spent his own money for excavating the tank, one share was given to him consequent upon which, the share of the subjects was reduced to two. The builder on his part dedicated his own share, the income of which he used for the benefit of the public by establishing charitable institutions like free-kitchen (Langer) or Choultry (*anna-satram)* of the Telugu version. He had also provided the regular upkeep and repair of the tank-band, by obtaining lease, some land below the tank and endowing the income from it for the purpose. The term `*Pul*` used in the Persian text means `bridge` but here it is obviously used for the `tank-bund` as in the Telugu version.

No. 4

Reference	: Annual Report of the Archaeological Survey of India. 1928-1929 (Published in 1933).
Page No	: 116
Place	: ……
Dynasty	: Qutb Shah.
Reign of	: Ibrahim Qutb Shah ?
Inscription date	: 11th February, A.D. 1541
Language	: Telugu.

The Telugu inscription, a copy of which was sent for decipherment by Mr.G. Yazdani, the Government Epigraphist for Moslem inscriptions, may also be noticed in passing, although a comparatively late document. It belongs apparently to the reign of Ibrahim Qutun Shah, the son and successor of Jamshid Qutb Shah of Golconda, and is dated in Tuesday, the fifteenth day of the bright half of Magha of the Saka year 1472 (11th February, 1541 A.D.). While recording that the damaged bund of a large reservoir of water called Udayasamudram was repaired by one Rahmat-Ullah for the merit of Sayyidu-s-Sadat, Sayyid Shah Mir, the honoured counsellor (of the king), it clearly states that the shares (of income) according from the lands irrigated by the reservoir were divided in such a way that one share went to the king, one and half to the subjects, and two to the Turukalu (*Turushkas*), i.e., Mahomedans, as well as to Brahmans, and it thus gives an idea as to how revenues were distributed in those days in the tract to which the document belongs.

No. 5

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 26 to 27
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Quli Qutb Shah.
Inscription date : A.D. 1543.
Language : Arabic.

Inscription in the tomb of Sultan Quli Qutb Shah, Qutb Shahi Tombs. The inscriptions are engraved in three bands along the side of the grave which is built of highly polished black basalt in the form of a casket with four exquisitely carved feet and a convex top. The style of writing is *Naskh* of a very high order and the language is Arabic. The inscription giving the name and the titles of the deceased king and the exact date of his death carved in three at the foot of the grave.

Translation

The occupant of this chosen shrine, and he is the blessed monarch, the felicitous : the martyr, the warrior for God's sake, the striver in God's path, the king Sultan Quli, entitled Qutb-l-Mulk, known as Bare Malik (the great prince)- may god illumine his argument ! moved to the neighbourhood of god's mercy on Monday, the 2nd of Jumada II, 950 A.H. (September 2, 1543 A.D.).

No. 6

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 23 to 24
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : Sultan Quli Qutb Shah.
Inscription date : A.D. 1543.

Epitaph of Sultan Quli Qutb Shah

by

Major T. W. Hail, I.A.

Translation

The owner of this acceptable garden, the fortunate Prince, the martyr, the warrior, for God's sake, the striver in God's way, the prince Sultan Quli, entitled Qutb-ul mulk and known as Bare Malik (may god enlighten his testimony even to the neighbourhood of his mercy) died on Monday, the 2nd jamadi-us-sani, A.H. 950 (= September 3, A.D. 1543).

No. 7

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).

Page No : 217 to 218
Place : Nagulapadu.
Dynasty : Qutb Shahi.
Reign of : …….
Inscription date : 13th November A.D. 1544.
Language : Telugu.

This inscription is on the *addarayi* of the northern temple. Records that, Yelid Khan surveyed the sugar-cane, and betel leaf garden, and the tax-free fields in the [Nagu]lapati-sima and that he fixed in the presence of certain Reddis and others (named) that by the *bara* (the length of two arms extended) of a certain Chinu Sayyid Chimman twenty *baras* would make a *biguv* (bigha); and that according to the measure nine *biguvs* would make a *marutu*. The inscription was composed by Tadakamaḍla Sirigiraju, the *Kulkarni*.

No. 8

Reference : Annual Reports of the Archaeological Department, Hyderabad. (1928-29)
Page No : 21 to 24
Place : Kolikonda, Mahabubnagar District.
Dynasty : Qutub Shahi.
Reign of : Ibrahim Qutb Shah.
Inscription date : A.D. 1550.

Inscription on a small pillar in front of the fort gate at Kolikonda, District Mahabubnagar.

by

N. Lakshmi Narayan Rao, M.A.

Translation

LI. 1-9: Prosperity ! The extent of Kaliyuga is four lakhs and thirty-two thousand years. Hail prosperity! In the victories and prosperous Salivahana-Saka year 1472, the the cyclic year Sadharana, on Monday, the fifth (*tithi*) of the bright half of Magha.

10-13: The inscriptions (inscribed) pillar was set up by the retinue (of the village) of Koyalakonda to (*register the undertaking given to*) Viburahimu-Saka Koyalakonda Malukavodeya (Ibrahim Qutb Shah). Great prosperity.

14-19: Prosperity! The Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, Ketu and any others (*Planets*) that move about is in the sky-may they always bring everlasting success in all undertakings.

20-24: While Hajarti Khajayevanda Masananda Ali Manasaba Moali Vulugu Ajam Malika Yiburahimu-Saha Kutubuna-Maluka-Vodeya was residing at Vijayanagara.

25-35: All the *Nayakavadas*, the army, the retinue, the artillery and the bandmen of Koyalakonda went in a group to the house of Piru-Miya and after a conversation among themselves was sent Sayidu Ali Miya and had the Saheb brought (from *vijayanagara*) and declared (to *him*) as follows "We will not break the promise that we have made to Piru-Miya and Sayidu-Ali Miya".

35-42: Further, sitting on the master`s sofa, turning to us and addressing us, you (i.e,. the Saheb) said thus "You brought me who was at Vijayanagara; shall I trust You ? " and the following are the oaths which we gave (you) our master:-

42-53: "(*We swear*) that if any of us, the arm-bearers that have entered the gates of Koyalakonda, join hands with Daulata-Kuli, Subhanu-Kuli, Sayidakhani Ayinana Maluka or any person other than Saha Kutubana-Maluak-Vodeya, they must be considered to be very low and they will incur the sin of having Killed cows and Brahmans at Varanasi.

53-61: Further, if any (*among us*) who wears a moustache on the face violates (*this promise*) his moustache is as good as hair on the private parts of public Women. If they still violet it they will be considered to have given their wives to low class people and if they still violate it they will be considered to have given their wives to asses.

This is an oath (*which applies*) to all the arm-bears of Koyalakonda.

62-71: Further, the Muhammadans that violate this will incur the sin of killing pigs at Makka and if any one among us does not keep (*this promise*) the oath of *Musaphu (?)* will be on him and he will incur the sin of having killed Yimamu-Husain.

These oaths apply to any one of us who entertains any treacherous ideas and he should be thrown into a frying pan.

72-78: Further, those of us who violate (*this*) will incur the sin of eating the flesh of dogs, crows and wine cooked in a man's skull as they go to the west riding on a donkey.

79-99: This is the oath given in writing, jointly and with a free will, by all the following People:-
the *Karakuns*, officers, the *Nayakavadas* of the front, the army, the artillery, the Blacksmiths, the Oddas, the well diggers, the guards, the *kovis*, the bandem, all Males, feudatories, Parakuravu, Kesani Navarem-Khanu, Mandate Balavantaravu, Maraka Kadambaravu, Kesani Timmi-Nedu, Nalakonda-Manadu Saluvaravu, Ankamu Malilki-Nedu, Govu Kadambarava, Bhulokaravu, Kavula Timmi-Nedu, Devaraju Vudandaravu and the Baje Chiefs.

99-104: Further, if any one does any (*act of*) treachery to Yiburahimu-Saha Kutubana-Maluka-Vodeya or if he breaks the oath taken by our group he must be cut off."

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.

Page No : 46.
Place : Koyyalakomda, Mahabubnagar District.
Dynasty : Qutb Shahi.
Reign of : Ibrahim Qutb-ul-mulk.
Inscription date : A.D. 1550.
Language : Telugu.

This Telugu inscription is inscribed on a stone built into the Fort, and records that the garrison (hasim) of Koyyalakonda set up this pillar inscription on Monday su. 5 in the month of Magha of the year Sabharana, S. 1472, corresponding to Kali era 4,32,000, on behalf of Iburahim Kutubhuna Maluka Vodayalu (Ibrahim Qutub-ul-mulk).

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 167 to 172
Place : Koyalakonda.
Dynasty : Qutb Shahi.
Reign of : Ibrahim Qutb Shah.
Inscription date : 12th January A.D. 1551.
Language : Sanskrit and Telugu.
Script : Telugu.

This inscription is on a pillar in front of the fort gate. This inscription records that the garrison (hasim) of *Koyalakonda* set up this inscription pillar on behalf of *Ibrahim Kutubuna Maluka Vodayalu* (Ibrahim Qutb-ul-Mulk).

(Also)

Reference : Annual Report of the Archaeological Survey of India. 1928-1929 (Published in 1933).
Page No : 220
Place : Koilkunda, Mahbubnagar.
Dynasty : Qutb shah.
Reign of : Ibrahim Qutb Shah.
Inscription date : January, A.D. 1551
Language : Telugu.

The Director of Archeology, Hyderabad State, Deccan, sent for decipherment a *Telugu inscription on a small pillar* in front of the *fort gate at Koilkunda*, District Mahbubnagar. The record is engraved on three faces of the pillar and consists of 104 lines. It records that when *Ibrahim Qutb Shah* of Golconda was residing at Vijayanagara, the garrison of the fort of Koilkunda swore the Prince an oath of allegiance. One point of interest about the inscription is its date which works out as equivalent to January, 1551 A.D. The date of the accession of Ibrahim Qutb Shah as given by Firishta as well as by the author of the *Tarikh-i Qutb Shahi* is, however, 1550 A.D. It would appear, therefore, that either the date of the accession of the king has to be corrected, or that the garrison commemorated the day of their allegiance after the king's accession.

No. 9

Reference : Epigraphia Arabic and Persian Supplement 1921-1930 (A.D. 1925-26)
Page No : 23 to 25
Place : Pangal Tank, Nalgonda District.
Dynasty : Qutb Shahi
Reign of : Ibrahim Qutb Shah
Inscription date : A.D. 1551
Language : Telugu and Persian.

Inscription of Ibrahim Qutb Shah from the Pangal Tank, Nalgonda District.

by

G. Yazdani

Pangal is now a small village, some two miles to the N. E. of Nalgonda, but historically it is mentioned as possessing a fort which during the reign of Ibrahim Qutb Shah (1580-90 A.D.) was temporarily attached to the kingdom of the Vijayanagara ruler, Ramraj. Pangal may still boast of its temples, the grace and beauty of which place them among the finest specimens of Medieval Deccan architecture. To the North-East of the temple is a pleasing expanse of water, styled the Udayasamudram. It has a massive dyke, running to a length of nearly a mile, and having several sluices[2]. The dyke seems to have been repaired at various times and a black stone inscriptional tablet is fixed to this day, which records that repairs were executed to the *band* as early as 958 H. (1551 A.D.) during the reign of Ibrahim Qutb Shah.

The inscription is bilingual, in Persian and Telugu, and it mentions the name of Sayyid Shah Mir, whose real name was Sayyad Shah Taqi, and who rose to the position of the chief Commander of the Qutb Shahi forces during King Ibrahim's reign.

Another interesting fact mentioned in the inscription is that the proceeds of the lands irrigated by the army was as much as that of the king and the tenants combined.

The style of the writing is *Naskh* and the Persian version consists of 14 lines. The entire tablet measures 6 ft. by 1 ft. 9 in. and the extraordinary feature of its carving is that although it is a Moslem record it has a sun and a moon carved at its top, which are emblematic of the hindu faith.

The Telugu version has been kindly deciphered and translated by Mr. Lakshmi Narayana Rao of the Epigraphic Survey, Government of India, through the kind offices of Dr. Hirananda Sastri, Government Epigraphist.

Persian Text Translation

During the reign of Abul Muzaffar Sultan Qutb Shah (Ibrahim), on the 14th of Ramadan 958 H. (15th September, 1551 A.D.) His Honour (lit. His Refuge), the wielder of authority, Sayyid Shah Mir Isfahani, son of Sayyad Ahmad Tababai (may he be blessed !) rebuilt the embankment of the Pangal tank, which had fallen out of repair through age, and spent money (on this work) from recompense in the next life. The person who worked hard and supervised

[2] Sluices : an artificial passage for water fitted with a valve or gate for stopping or regulating flow.

(the repairs) was Rahmat Ullah, son of Abdul Karim Khwan Shahi (?). The embankment was breached from …… to the boundary of the river Krishna and water flowed from the tank through the breach (of the dyke) to the town of Pangal……. The share of Musalmans from (the lands of) the tank…….. remain …….! 958 H. (1551 A.D.).

Telugu Text Translation

1-5. Hail ! On Tuesday, the 15th day of the bright half of Magha, in the cyclic year Pramoda, the Salivahana Saka year being 1472, while *Mahamandaleshwara* Yiburah Kutb Sa (Ibrahim Qutb Shah) was ruling.

5-19. Ramattula (Rahmat-Ullah), who had prudence as his ornament and who was the treasure of brilliance among the favoured, seeing that the channel from the Udayasamudram (tank) in Panugallu and the dam of the river Musi near Namile in the yindupukela-*sima* had the Krishna. (It was also ordered) that all the crops under the tank, canals and ponds between the Namile-dam and the Krishna river would have the benefit of *dasabandham*[3] tenure in Panugallu as long as the sun and moon last. (These acts of charity) were done for the merit of Sayidu Sadatu Sayidu Saha-Miru (Sayyidu-s-Sadat, Sayyid Shah Mir) who was an honoured councillor (of the king).

19-25. The shares(of income) from the lands irrigated by the Udayasamudram (tank) areas follows:-

One share to the king, one share and half to the subjects, two shares for Turukas (*i.e., Musalmans*) and Brahmans are granted by us (i.e., Rahmat-Ullah) to endure with the sun and moon. Those who protect this charity will acquire immeasurable merit.

25-31. Two imprecatory verses.

31-32. Great prosperity shall accrue.

No. 10

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 217 to 220
Place	: Pangal.
Dynasty	: Qutub Shahi.
Reign of	: Ibrahim Qutub Shah.
Inscription date	: 18th November A.D. 1554.
Language	: Telugu.

This inscription is on a slab on the tankbund. States that, while İbrahim Kutubu`Sa. (Ibrahim Qutub Shah) was ruling the kingdom, Ramatulla (Rahmat-ullah) his well-wisher reconstructed the dam across the Musi river near Namile in the Indupurela-sima from which Udayasamudram canal feeding the tank at Panugal was dug; repaired canal which obviously fell into disuse; carried the water of the tank up to the Krishna; filled the tanks, reservoir etc between the Namile dam and the Krishna with water; and arranged dasavamdha at Panugal for the grain produced in the area. Details of the shares upto Udayasamudram. King's share 1; people 1½, and for the Turkas (Muslims) and Brahmanas 2.

[3] Dasabandandham is 'an Inam or copy-hold taxed at one-tenth of the produce'.

No. 11

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual report on Epigraphy, 1967.
Page No : 126 and 127
Place : Ramagiri, Manthena Taluk, Karimnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : A.D. 1556
Language : Telugu.

This inscription is on the entrance gate of the fort. Dated [S] 1478……..ba. 12, Wednesday. Records the construction of the gate by certain Rumikhan.

No. 12

Reference : Epigraphia Indica Arabic & Persian Supplement 1913-1920 (1913-14)
Page No : 48
Place : Golconda fort, Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Ibrahim Qutb Shah.
Inscription date : A.D. 1559
Language : Arabic

Inscription on the Makki Darwazah

By

G. Yazdani

This inscription is engraved on the façade of the Makki darwazah (so called on account of its facing the city of Mecca). The Darwazah is a massive structure, and consists of two gateways and an extensive court with guard rooms between them. The gates are made of teakwood studded with iron wrought in fanciful devices, and huge sharp pointed iron knobs which were intended to prevent elephants battering them in.

The language of the inscription is Arabic containing phrases from the Qura`n and other Islamic books, a practice in which the Muslim writers indulge to give dignity to their writings. The inscription is written in beautiful Tughra style and exhibits an art in which vigour and elegance have been skilfully combined. The size of the letters is unusually large and the inscription measures 46’2” X 1’6 ½”.

Translation

In the name of god, who made the world of his mercy an impregnable fort, the gates of which have been open to us through (His) mercy, therein shell be safe; and blessings be upon Mustafa, in whose person the forts and defences (lit., paths, defiles, etc.) of prophecy have been completed (i.e. the last and the most perfect of the prophets), and *he is the town of learning and ‘Ali is the gate of the town;* and up on his friends the custodians of the qualities of the truth and integrity. After that, this gate of fortune, and fort of felicity was verily, built during the days of

the administration of the greatest of sovereigns, and the noblest of kings who is the refuge of water and clay (*i.e. sea and land*), the opener of the gates of benevolence to all creatures, the elevator of the edifice of the law prescribed by the chief of Apostles, the builder of state and religion, the shadow of god in the world, the namesake of the friend of god (Prophet Abraham), Humayun-i-A'zam Qutub Shah- may the forts of his sovereignty ever remain safe from the earthquake (of misfortune) and the towers of his kingdom from the clefts of change and alteration! –by the noble efforts of the pillar of his powerful empire, and the prop of his bright kingdom, the collector of books and the disperser of armies, whose qualities and pedigree are referred to the manifestation of wonders in mankind ('Ali) known among the people as Kamalu-d-din Husain and entitled Mustafa Khan on account of his high rank, may God accept his efforts mitigate his misfortune! In the months of 967 A.H. (1559 A.D.).

Written by Muhammad of Isfahan.

No. 13

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 53
Place : Golconda, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : ……
Inscription date : A.D. 1564
Language : Arabic and Persian.

A number of epitaphs belonging to men of different stations in life were copied at Golconda, Hyderabad. Of these, the most important are those, found at Golconda, of the sons of the celebrated Qutb Shahi prime-minister and king's deputy Amir Kamalu'd-Din Husain Ardastani, entitled Mustafa Khan, one records the demise of Mirza 'AH who died in A.H. 966 (A.D. 1559) and the other of Shan 'Abdu'l-Qasim, who expired in A.H. 971 (A.D. 1564). Other epigraphs, also from the same place, record the demise and mark the graves of Sayyid Abu Talib Astarabadi (*d*. A.H. 996=A.D. 1587-88), Amir Sayyid Husain Mustafa Khan (*d. circa* sixteenth century A.D.) and Mir Yahya. Son of Mirza Nizamu'd-Din Ahmad (A.H. 1082-A.D. 1671).

No. 14

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 53
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Ibrahim.
Inscription date : A.D. 1567-68
Language : Arabic and Persian.

A new inscription of Ibrahim, found at Hyderabad, records that a spacious tomb was erected over the remains of 'Ainu'l-Mulk Ghazi, a favourite of the king, in A.H. 975 (A.D. 1567-68). by Mujahid Khan.

No. 15

Reference : Epigraphia Indica Arabic and Persian Supplement, 1937-50.
Page No : 49

Place : Hyderabad
Dynasty : Qutb Shahi.
Reign of : Ibrahim Qutb Shah.
Inscription date : A.D. 1569
Language : Persian

Some new epigraphs have been found in a mosque situated close to the Jallad Burj in the Naya Qala at Golconda. It is a small but beautiful structure and has a dish-shaped vaulted roof. The Mosque, according to an inscription carved on it, was constructed by Mulla Khiyali, who was one of the court poets of Ibrahim Qutb Shah.

Over the arch of the entrance of the mosque is fixed a tablet which bears the following inscription in *Thulth* characters.

Plate XVII (a)

Translation

"Verily the places of worship are set apart unto God, wherefore invoke not any other together with God: Whatever God has said is true".

Thanks be unto God that during the reign of the king who is the defender of faith and is like a pole star to the world, that is king Ibrahim of good nature.

The spandrels of the arch were at one time decorated beautifully by mosaic work, but the stones which were inlaid have been taken out in recent times. An inscription is also curved in the spandrils in *Tughra* style.

Plate XVII (b)

Translation

The prophet, whom may God bless, has said:
"The Muslim attains his highest glory when he is praying".
This auspicious mosque has been constructed by Mulla Khiyali: it will become if the maidens of paradise bring stones and bricks (for the construction of the mosque).
A pillar of paradise for its founder …… in reference to that chonogram of the mosque is "*the pillar of paradise*" 977 H. (1569 A.D.).
The interior of the mosque shows traces of floral designs in gold and blue and also bears an inscription in the *mihrab.*

Plate XVII (c)

Translation

Qur'an, chap. 9, verses 18-19.
The name Muhammad at the end is that of the scribe who flourished during the reign of Ibrahim Qutb Shah, and several inscriptions at Golconda fort testify to his skill in the art of

calligraphy. The inscription on the Makki Darwaza is perhaps the best specimen of his skill and this record shows that he came to the deccan from Isfahan. Another inscription carved on the Ashrafi Masjid at Golconda shows that he was the son of Sayyad Sadurud-Din.

In the repairs recently done to the Musa Burj the missing portion of the persian inscription refers to the first siege of Golconda by Prince Muhammad, son of Aurangzeb, in 1656 A.D. has been found.

No. 16

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 56
Place : Pangal, Nalgonda.
Dynasty : Qutb Shahis
Reign of : ……
Inscription date : A.D. 1571
Language : Persian.

The Persian version of a bilingual epigraph from Pangal, recording the repairs of a dam etc., which was noticed earlier, was re-examined. It was found to contain the date A.H. 978. and Shuhur 971 (A.D. 1571) and not A.H. 958. It was also found to contain the additional information that all the lands from the embankment of (the river) Mushi in Induparal (Yindupukela of the Telugu version) to the bank of the Krishna river (irrigated) by the canals, tanks and ponds are subject to *dastband* (levy) revertible to *qasba* Pangal and (from the revenue cess of the lands irrigated) by the dam the Muslims and the king and Hindus would have some share.

No. 17

Reference : Epigraphia Indica Arabic and Persian Supplement, 1966-1967
Page No : 27 to 29
Place : Devarakonda Taluk, Nalgonda District
Dynasty : Qutub Shahi
Epigraph of : Ibrahim Qutb Shah
Inscription date : A.D. 1576-77
Language : Arabic and Persian

Inscriptions of the Qutb Shahi Kings

by

M.F. Khan

On the gateways a ruined mosque at Gazinagar, now a petty village of no importance in Devarakonda Taluk in the Nalgonda District. Both the epigraphs purport that the mosque, designated in one of them as *Bait-i-Ibrahim Qutub Shahi* (lit. house of Ibrahim Qutub Shah), was constructed in 1576-77. But in neither record the name of the builder of the mosque is quoted.

The first of the two is carved on a slab measuring 1.47 m. by 33 cm. fixed over the eastern-gateway. Its text comprises the first Creed, as modified by Shias and a tradition of the prophet, inscribed in the middle panel 6 lines, and 2 verses engraved in 2 lines each in the side

panels, which record that the mosque, built through the will of God, was named the house of Ibrahim Qutub Shah and that it was A.H. 984 (1576-77), when the construction took place. The date is given in words. The style of writing is *Naskh* of no particular merit.

Translation

(a)(1) This wall populated mosque was built by the divine will.
(2) It was designated *Bait-i-Ibrahim Qutb Shahi.*
(b)(1) There is no god but Allah, Muhammad is
(2) The prophet of Allah, 'Ali is the friend of Allah.
(3) said the prophet, on him be Allah's blessings and
(4) peace, 'He who talks of worldly affairs
(5-6) in the mosque, Allah renders all the good deeds he may have done at Mecca for seventy years'.
(c)(1) It (i.e. the date) was eighty four above nine hundred (A.H. 984=1576-77 A.D.)
(2) Remember this, O sensible person with the car of sense !

The second inscription appears about the southern gate of the same mosque and also contains a tradition of the Prophet, different from above but commonly found in mosque epigraphs, and the date in figure, in the middle panel and one verse in each of the side panels. The style of writing of the Arabic text is *Thulth* and that of the Persian, *Nasta`liq*. It will be observed that the Calligraphy of this epigraph is much superior to that of the preceding one.

The tablet measures 1-36 m. by 30 cm.

Translation

(a)(1) There is no god but Allah, Muhammad is the prophet of Allah (and)
(2) 'Ali is the friend of Allah, for certain. 'and verily,
(3) The mosques are for Allah (only); hence Invoke not anyone else with Allah.'
(4) Year (A.H.) 984 (1576- 77 A.D.)
(b)(1) May this threshold remain always open, by the grace of God and through the blessing of (the Creed) 'I bear witness that there is no god but Allah' !
(2) He who enters this mosque, through sincerity of heart, whatever he wishes, gets from God.

The name of the builder is not quoted in the above records. But from the shiite First Creed, quoted in both the epigraphs, he appears to have professed the Shi'a Creed.

No. 18

Reference	: Epigraphia Indica Arabic and Persian Supplement, 1973
Page No	: 58 to 60
Place	: Golconda Fort, Hyderabad.
Dynasty	: Qutub Shahi
Epigraph of	: Ibrahim Qutb Shah.
Inscription date	: Between A.D. 1562 to 1572
Language	: Persian.

Qutb Shahi Inscriptions from Golconda

by

Dr. Z.A. Desai and S.S. Hussain

The tablet bearing the first inscription was buried under the boundary wall of the step-well called Imliwali-Baori situated at the edge of the Nagina-Bagh in Golconda fort. This tablet is now laying in the office of the Conservation Assistant, Golconda fort.

Unfortunately, on examination, this epigraphical tablet proved to be half its original size; also, the original tablet appears to have been semicircular in shape. A search was made for the missing half, but it could not be traced. Apparently, it was used as masonry at some place in the fort-wall or elsewhere or might have even fallen in the stepwell where it was found.

The extant text occupies a space of about 76 by 50 cm. and purpose to record the construction of a mosque by one of his merely referred to as Mirza-i-Buzurg, during the reign of the king of the Religion and the state, Qutb Shah (by whom, in view of the date, evidently Ibrahim Qutb Shah is meant) in the year A.H. 970 A.D and odd. The exact year cannot be determined, as the word indicating the unit of the year was inscribed on the portion of the slab that is missing, but fortunately, the words nine hundred and seventy occur on the surviving tablet, which would place the construction between A.H. 970 (1562-63 A.D.) and A.H. 979 (1571-72 A.D.), when Ibrahim was reigning. It is not certain if Mirza-i-Buzurg is used as the proper name of the builder or just as an honorific- meaning the great Mirza – to express his dignity and high-ranking personality. Now if it was used in the latter sense, that is to say to qualify the builder as the great Mirza, the name of the Mirza should have occurred in the text on the missing other half of the tablet. But from the syntax of the second verse, it is missing that the second hemistich does not seem to contain the name (of the Mirza) but appears to have been devoted to say something about `the mosque`. In the circumstances, it is futile to speculate about or try to identify the builder.

The text which is in Persian verse, originally seems to have consisted of a Fragment of three verses, of which only the first half of each verse- the first hemistich and a word or so of the second hemistich of each verse, to be exact-has survived. The missing portion, fortunately, does not amount too much, as far as the purport is concerned, except of course the part of the date.

The quality of the verse is fairly good. Naskh's writing style is also fairly good.

Translation

(1) In the time of the king of the religion and the state, Qutb shah, who……

(2) Mirza-i-Buzurg (lit. the Great Mirza) built, just for the sake of obtaining proximity (to god), a mosque, which……

(3) If you desire its date of the construction, know (that by now) had passed Nine Hundred and Seventy through purity……..(from the Migration of the Prophet).

As stated above, the mosque was constructed some time in or after A.H. 970 (1562-63 A.D.) but before A.H. 980 (1572-73 A.D.) i.e. between A.H. 979 (1562 and 1572 A.D.).

Unlike in the case of the builder, the exact location of the mosque referred to in the text may perhaps be determined with some amount of certainty. The possibility that it was situated in the fort itself, somewhere in the vicinity of the Nagina-Bagh and the afore-mentioned step-well (where the slab was presumably used for masonry work in the past by illiterate labourers for constructing the boundary wall of the step-well) is reasonably strong. According to Shri Hussain, there is at the edge of the said step-well, abutting to its north-eastern side, on the western periphery of the Nagina-Bagh a large raised plinth (forming a court) with steps and a portion of the western wall with three arches and prayer-niches *(mihrabs)*, of which, half or slightly more than half has fallen in the step-well. This, in all probability, was the mosque referred to in the epigraph.

The inscription would add one more mosque to the three mosques generally associated with Ibrahim Qutb Shah`s reign, this one being the second, if the above presumption is correct, in the Golconda fort premises itself. The other mosques are: A small pretty mosque with two graceful minars half-way up the Bala Hisar in the Golconda Fort and Mustafa Khan`s mosque and Mulla Khayali`s Mosque, within in the annexe to the Golconda fort called Naya Qal`a or 'New Fort'.

This inscription incidentally raises a very important question: the ascription of the first (Bala-Hisar) mosque situated half-way up the Bala Hisar has been recently doubted if not challenged by. Dr. Z.A. Desai, director (Epigraphy), Archaeological Survey of India, Nagpur, on stylistic grounds; he is inclined to consider it as a later building, probably of Abdu`llah Qutb Shah's time. Against this, it has been, however, suggested that if this view were to be accepted, the question would arise whether, Golconda being the permanent residence of Ibrahim, there were no mosques on the way to Bala Hisar which answered to the religious needs of the king and his countries. The answer to this poser is perhaps provided by the inscription under study and the ruins of the mosque which is being identified as its original place. Situated as it is at the start of the Bala Hisar steps adjoining the step-well in a corner of Nagina-Bagh, this now desolate and ruined mosque with facilities of water, garden, etc., was best suited to serve the purpose of a prayer house for the courtiers, officials, soldiers, visitors and the like.

No. 19

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 24
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : Ibrahim Qutb Shah.
Inscription date : A.D. 1580

Translation

The occupant of this high and exalted tomb, the king whose sins have been pardoned and the prince whose transgressions have been forgiven, who is clad with the garment of acceptance, the king, the demi-god, king Ibrahim Qutb Shah (may god enlighten his evidence and cause him Paradise, testimony in the neighbourhood of the mercy of god) died on Thursday, the 21st Rabi `II, A.H. 988 (=June 6, A.D.1580).

(Also)

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 27 to 29
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Ibrahim Qutb Shah.
Inscription date : A.D. 1580
Language : Arabic.

Inscription in the tomb of Ibrahim Qutb Shah, Qutb Shahi Tombs. The sarcophagus, which is of polished black basalt, measures 9'4" X 6'2" at the base, and rises to a height of 3 ft. in tiers of reading surfaces. The inscriptions are carved on the sarcophagus itself- the top slab contains the Shiite carved.

Translation

The occupant of this high and grand tomb- and he is the Sultan whose sins have been forgiven, and the king whom God has taken into his mercy, the pious defunct, who is clad with the garment of Divine acceptance, the Sultan Ibrahim Qutb Shah, may god illumine his argument and cause him to dwell with his friends in his Paradise ! - marched to the neighbourhood of divine mercy on Thursday, the 21st of Rabi II, 988 years after the flight of the Prophet (corresponding to June 5, 1580).

No. 20

Reference : Indian Archaeology 1975-1976, A Review.
Page No : 61
Place : Hyderabad.
Dynasty : Qutb Shahi`s
Reign of : Ibrahim Qutb Shah.
Inscription date : …….
Language : Arabic and Persian.

A new but fragmentary inscription recording the construction of a mosque by Mirza Buzurg, in the seventies of the tenth century A.H. (A.D. 1562-1572) during the reign of (Ibrahim) Qutb Shah was found at Golconda.

No. 21

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 60 to 62
Place : Patancheru, Medak District
Dynasty : Qutb Shahi
Reign of : Ibrahim Qutb Shah
Inscription date : …….
Language : Persian.

Qutb Shahi inscription from Patancheru, Medak District, Hyderabad

by

G. Yazdani

Patancheru is *taluqa* town in the Medak district of his highness Nizam's Dominions. It is situated on the Hyderabad-Bidar road, some twenty miles to the north of the former. In the 10th century A.D. Patancheru was an important centre of Jaina religion and the Archaeological Department, Hyderabad, has found there by excavation a large number of Jaina sculptures of considerable beauty and iconological importance. These images are now exhibited in the Sculpture Gallery of Hyderabad State Museum. At Patancheru there are also two domes, one of which bears an inscription on its southern gate.

The inscription records the building of a lofty vault by one Abdul-Qadir, entitled Amin Khan, during the reign of Sultan Ibrahim Qutb Shah. The inscription also refers to an *inam* land and to the Mosque with prayer-hall and enclosure, both apparently attached to the vault.

The inscription is curved on an arch-shaped slab, measuring 5 ft. 3 inches at the base and 4 ft.6 inches in height. The style of writing is *Thulth* of an intricate type and the language is Persian.

Translation

"And my guidance is from no one but from God, the High and Powerful".

The building of this heavenly vault and the foundation of this lofty edifice (happened) during the reign of his highness exalted majesty, the world, the possessor of imperial dignity and divine authority, the shadow of God, the servant of the family of the apostle of God (Muhammad), the sultan the auspicious, the great, Ibrahim Qutb Shah may god preserve his kingdom and sovereignty and extended to the people of the world his benevolence, justice and bounty !

And by the grace of god, Almighty, and by the help of the triumphant soul of his holiness of the prince of saints, the chief of divines and god-loving persons, the axis of the earth and heaven, the most admired of the beautiful, and the chief of the beloved Shah Muhiud-Din Abu Muhammad Sayyid Abdul-Qadir al- Hasani al-Jilani, may god be pleased with him, the humble and lovely (servent), called Abdul-Qasir, and entitled as Amin Khan, Quraishi al-Qadiri, the disciple of his grace, the pivot of mankind, Shah Muhammad al-Qadiri al-Multani, the successor of his Grace, the leader of mankind, Shaikh Ibrahim, *alias* Makhdum Shaji, Muhammad Qadiri, may god sanctify the secrets of both of them, after having exerted himself to the full, completed and finished (this building) in the year 976 H. (1556 A.D.) from the *hijra* of the chosen prophet (Muhammad), may the peace of god and his most perfect blessings be upon him !

It is earnestly hoped and sincerely believed that God, the holy and almighty, whose glory is respectable whose bounty is universal and whose authority is sublime, will keep this lofty vault under his protection and care against the vicissitudes of time -though his bounty benevolence and kindness. Amen ! O Cherisher of the universe. By the grace of Almighty God, by the help of the spiritual devotion of his holiness the prince of saints (Shaikh Muhiud-Din Abdul-Qadir), may god be pleased with him, and by his (Shaikh Abdul-Qadir) inscription in the *in'am* land of the above mentioned vault a mosque with prayer-hall and an enclosure round

the same mosque were also built of solid masonry. The latter building was completed in the month of Jumada I, *Shahur san* 984, of the *hijra* of the chosen prophet-may peace be upon him! (September, 1583 A.D.). This inscription set up by the humble, lowly and insignificant servant, Abdul-Qadir, entitled Amin Khan and known as Shaikh Miyan, son of Shaikh Bare, son of Shaikh Humayun, son of Qazi Khvajan, son of the pride of scholars, Qazi Amjad, son of the chief of the holy men, Qazi Qutb Baba, al Qarshi, al-Qadiri was corrected by the noble descendants of the latter (*i.e.*, progeny of the forebears of Aadbdul-Qadir), whose names are, Khattat Khan, Fazil Khan, Abdul-Ali, Abdul-Karim and Shaik Ibrahim.

No. 22

Reference : Epigraphia Indo-Moslemica, 1935-36
Page No : 27
Place : Mughalpura, Hyderabad City.
Dynasty : Qutb Shahi
Reign of : Muhammad Quli Qutb Shah.
Inscription date : A.D. 1579.
Language : Persian.

Mughalpura was a fashionable quarter of Hyderabad City during the later Qutub Shahi period, and there are some mosques and tombs which bear inscriptions of that period. The present inscription is engraved on a tomb, situated near the Children's park, which has been laid out by the city improvement Board recently. The inscription gives the date 1006 H. which falls within the reign of Muhammad Qutub Shah, the fifth king of the dynasty and founder of Hyderabad City. The script is *Naksh* of a thick type and the language Persion.

Translation

The date of the death of Murshid Quli, son of Qasim Beg-on the 1st of the Shadan, Thursday 1006 H. (10th march, 1579 A.D.), he was united with God.

No. 23

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 172 to 173
Place : Nagarkurnool.
Dynasty : Qutb Shahi.
Reign of : Mohd. Quli Qutb Shah
Inscription date : 18th August, A.D. 1587
Language : Telugu.
Script : Telugu.

This inscription is on the stone near tank bund. States that a *Hawaldar*, named *Sher Mohammad*, son of *Mohammad Khan* built the culvert under the instructions of *Mohammad Quli Qutb Shah.*

No. 24

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 25
Place : Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : …….
Inscription date : A.D. 1592

Translation

This inscription is on Ibrahim Qutub shah Tomb, Golconda Tombs. “We are god's and to god do we return.” The Sayyid, forgiven and pardoned, Amir Sayyid Hasan, the son of Mustafa Khan, who entered the propinquity of the mercy of God most High on Shavval II, A.H. 1000 (=July 23, A.D.1592).

No. 25

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 53
Place : Hyderabad.
Dynasty : Qutb Shahis.
Reign of : Muhammad Quli.
Inscription date : A.D. 1593-94.
Language : Arabic and Persian.

This epigraph records the construction of a mosque in A.H. 1002 (A.D. 1593-94) by Mirza Husain Baig by the order of the king Muhammad Quli.

No. 26

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 24
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : Mirza Muhammad Amin.
Inscription date : A.D. 1596

Translation

The death of the prince whose sins are forgiven and pardoned, possessed of exalted rank and royal honours, Amir Muhammad Amin, the son of Ibrahim Qutb Shah (may god clothe him with the garment of pardon and acceptance) occurred on Sunday, Sha`ban 25, A.H. 1004 (=March 27, A.D. 1596).

No. 27

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 29 to 30
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : …….
Inscription date : A.D. 1596
Language : Arabic.

Inscription in the tomb of Mirza Muhammad Amin, Qutb Shahi Tombs. He was the sixth son of Ibrahim Qutb Shah, the style of the inscription carved along the sides of the grave is Naskh and the language is Arabic.

Translation

The death of the prince, taken into the mercy of God, the possessor of high virtues and royal glories, Mirza Muhammad Amin, son of the Sultan Ibrahim Qutb Shah- may God clothe him with the garments of pardon and acceptance ! - occurred on Sunday, the 25th of the month of Shaban, 1004 A.H. (April 14, 1596 A.D.).

No. 28

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No : 137.
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Muhammad Quli.
Inscription date : A.D. 1596-1597.
Language : Persian verse, Nasta`liq.

This inscription is on Jami mosque, near the Charminar. Above the western entrance (now closed). States that the mosque was built by the orders of the king under the supervision of Malik Aminu`l-mulk. Written by Baba Khan.

No. 29

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 43 to 45
Place : Inscription in the Jami ‘Masjid, Hyderabad City.
Dynasty : Qutb Shahi
Reign of : Muhammad Quli Qutb Shah
Inscription date :1597 A.D
Language : Persian

Inscription in the Jami Masjid, Hyderabad City.

by

G. Yazdani

The mosque is one of the earliest buildings erected by Muhammad Quli Qutb Shah (1580-1612) to adorn his newly founded capital, Hyderabad, or Bhagnagar, as it was originally styled. Firistha mentions it along with the Char Minar and writes - "Mahomed Koolly Kootb Shah built an elegant masjid in the middle of the city".

The building has two inscriptions, one carved in three lines on a slab of black basalt (7' X 2') fixed over the entrance door of the mosque and another engraved along the sides (each 13' X 1'5") and top (8'7" X 1'5") of the prayer niche. The former is Persian verse and written in beautiful *Taliq* characters. The name of the king is omitted in the inscription but the name of his master Aminu-l-Mulk, under whose superintendence the mosque was built, is mentioned. Aminu-l-Mulk held the distinguished office of Mir Jumla immediately before the famous Sayyid Mir Muhammad Amin of Astraba, who is better known in history by his official designation then by his real name. Amin-l-Mulk was an accomplished general and he distinguished himself in quelling the rebellious of petty Hindu Rajas which took place in the middle of Muhammad Qutb Shah's reign.

The name of the calligrapher is Baba Khan who seems to have been a Persian artist.

Translation

(1) The lord of the world, the king of kings; in whose reign the virtuous received generous treatment.
(2) The heart is consoled, the soul is refreshed when his (lips) make a speech.
(3) His courteous manners have made this earth the envy of Paradise, and his (beautiful) face shows the rose garden of Iram.
(4) By his own exalted order he built a mosque, below the roof of which heaven revolves like a ball.
(5) (Paradise In the hope that) perchance it may be seen in the courtyard of the mosque, flits in and out continuously.
(6) I am proud of this because the pre-eminence of Islam (over other religious) is well proved.
(7) Should any one ask the date of its say, "How excellent is this lofty beneficent building".

Completed by the efforts of Malik Aminu-l-Mulk.
Written by Baba Khan.

The inscription in the prayer niche consists of an extract from the Quran, the name of the calligrapher, Jalalu-d-din Muhammad, son of Jamalu-d-din Husain, of Shiraz and the date 1006 A.H. (1597 A.D.). The interesting point about this inscription is carved in the prayer-niche of the Great Mosque in the Golconda Tombs. The present epigraph is dated 1006 A.H. it is seventy-one years earlier than its rival in the mosque of the Golconda Tombs, which is dated 1077 A.H. and is evidently a copy of the former inscription. In India calligraphers have never refrained from copying the writing of earlier master-artists and in some cases they have copied their name as well to pass off the work of their masters as their own.

Translation

Written by a servant, Jalaiu-d-din Muhammad Al-Fakhkhar, son of Jamalu-d-din Husain, of Shiraz, in the year 1006 A.H. (1597 A.D.).

No. 30

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 28 to 29
Place : Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Muhammad Quli Qutb Shah.
Inscription date : A.D. 1597-98

This inscription is over the gate of Jami Masjid, written by Baba Khan

Translation

The lord of the world and king of kings.
In whose reign the good man saw that which was good.
He who gives ease to hearts, and at the same time rends souls in twain.
When his ruby lips open in speech.
Who has made this earth the envy of Paradise.
By displaying in it his own face, the rose garden of Paradise.
By his own exalted order built a mosque under the roof of which one world say that the heavens revolved.
Before it's courtyard, one would say,
That the king invited all to accept Islam.
Should any ask the date of its foundation,
Reply "Behold the lofty and beneficent building".

It was completed by the effort of Malik Amin-ul-Mulk, written by Baba Khan. The chronogram gives the date A.H.1006 (=A.D. 1597-98).

No. 31

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No : 137.
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Muhammad Quli
Inscription date : A.D. 1599-1600
Language : Arabic, Thulth.

This inscription is on a mosque of Sajida Khanam, near Kaman, Mahalla, Mughalpura. Above the main entrance. States that this mosque was constructed by Dilair Khan, the Elephant-rider (Fil-Sawar). Written by Muhammad son of Husain-al-Fakhkhar ash-Shirazi.

No. 32

Reference : Epigraphia Indica Arabic and Persian Supplement, 1966-1967
Page No : 29 to 30
Place : Bala-Hisar Fort, Medak.
Dynasty : Qutub Shahi
Epigraph of : Muhammad Qli Qutb Shah.
Inscription date : A.D. 1602
Language : Persian.

This inscription is one of the most important records of the time of Muhammad Quli Qutub Shah. It occurs on the side of a bastion towards east, of the Bala-Hisar fort of Medak, a taluk headquarters in the district of same name in Telangana. Situated in 18°26`E., this once strongly fortified town formed part of the ancient kingdom of the Raja of Warangal. In 1309, Malik Kafur, the famous general of Alaud-Din Khilji, marched with a large army against the Raja and took Medak. In the second half of the 14th century, it was part of the Bahmani dominion, and subsequently passed on to the Qutub Shahi dynasty in the time of Jamshid Qutb Shah in 1545.

This huge epigraphical tablet, measuring 2.10 m. by 35 cm., contains only one line of text, comprising, what is evidently intended to be, two Persian verses, which do not appear to bring any credit to the composer. The style of writing, likewise, is *Thulth* of no particular merit, except that it is remarkable for its boldness. The epigraph records that the bastion of Medak was completed in the month of Rabi I 1011 (August-September 1602), during the reign of Muhammad Quli Qutub Shah and that it was constructed by Ahmed.

Translation

Ahmad constructed, in the month of Rabi ul Awwal, during the days of Sultan Muhammad Quli Qutub Shah.

(In the year of) the Migration of (The Prophet) Muhammad, peace and salvation be on him, one thousand, six and five years, the bastion of Medhak was completed (Rabi ul-Awwal 1011= August-September 1602).

We have no information about Ahmed, the builder of the bastion of Medak, whose name even would have remained in oblivion but of this record, but there is a strong possibility that he was an official. The epigraph thus provides an important piece of information about the history of the construction of the Medak fort.

No. 33

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 314 to 316
Place : Mangalapalli.
Dynasty : Qutub Shahi.
Reign of : Muhammad Quli Padshah.
Inscription date : A.D. 1602
Language : Telugu.

While Mohmmad Quli Padshah was ruling the kingdom and Narasanayaka of Panugallu was administering the Nalgonda Faujdar Mokhasa, the latter's servant Chama Venkaṭaya son of Sarvaya caused the well to be dug near the Siva - Kesava (temple), and installed the Vinayaka pillar and a garden. The garden is exempt from *ari* and *koru*.

Certain Kasa Ainavolu Potana is said to have made the Vinayaka pillar.

No. 34

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 27
Place : Near Musa Burj, Golconda fort, Hyderabad.
Dynasty : Qutub Shahi
Epigraph by : Khairat Khan
Inscription date : A.D. 1602

Translation

In the glorious reign of the exalted king, Sultan `Abdullah Qutb Shah, his faithful servant Khairat Khan founded these *malgis*[4], dug this well, and planted this garden, in the month of Rajab, A.H. 1050 (=November A.D. 1602).

No. 35

Reference : Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)
Page No : 197 to 198
Place : Fathlapur, Bichkunda.
Dynasty : Qutb Shahi.
Reign of : Mohmed Quli Qutb Shah
Inscription date : A.D. 1604.
Language : Arabic.
Script : Arabic.

This inscription is on a slab in the entrance of the Masjid. It records the construction of a Mosque with excellent features in the year 1012 A.H correspond to 1604 A.D.

No. 36

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 222 to 224
Place : Vadapalli.
Dynasty : Qutub Shahi
Reign of : Mohd. Quli Qutub Shah.

[4] A local word *Malgis* are small shops or houses in a bazar.

Inscription date : 22nd May A.D. 1608.
Language : Telugu.

This inscription is on a stone in front of the Narasimha Swamy temple. States that, while Mahamad Khulli-Padusaha, son of Hajarati Padusaha Ibhurahimu Chakravarti seated on the jewelled throne at Golkonda was ruling the kingdom and Malika, his right hand man was governing the Vajirabadu-sima which was given to him as mokhasa, some of the Savadaris of his adhisthatas(agents) Talupunuri Konappa and Malayakhelapu Gamgoji Boppadev, obtaining his consent granted the village of Krottapalli to the god Narasimha Swami of Vadapalli for the daily offering, the celebration of the festivals etc. The revenue due from the village is said to have been distributed among the other villages of the Sima.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 147 to 148
Place : Vadapalli, Nalgonda District.
Dynasty : Qutb Shahi
Reign of : Mohammad Quli Qutb Shah.
Inscription date : 22nd May, A.D. 1608.
Language : Telugu.

In Narasimha Swamy temple, dared S. 1530, Jyestha ba. 3 Sunday, (A.D. 1608, May 22). Records show that when Mohammed Quli Qutb Shah was ruling at Golconda, Amiran Malik was appointed as Mokhasa (Governor ?) of Vazirabad region and that his ministers Telupunuri Konapa and Malayakholapu Samgoji have gifted the village Kothapalli as *agrahara* to the god Narasimha Swami at the request of some elderly persons of Vadapalli.

No. 37

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 25 to 26
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : Muhammad Quli Qutb Shah.
Inscription date : A.D. 1612.

Translation

His Majesty adobe is paradise and whose seat is heaven, Muhammad Quli Qutb Shah, son of Ibrahim Qutb Shah (may god enlighten their evidence) was joined to God's mercy on Saturday, Zi-Qa`dah 17, A.H. 1020(=January 24, A.D. 1612). His age was 49 and the length of his reign 31 years. May god have perfect mercy on him.

(Also)

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 30 to 31

Place : Qutb Shahi Tombs, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Muhammad Quli Qutb Shah.
Inscription date : A.D. 1612.
Language : Persian.

The inscription giving the name of the king is carved between bands I and II at the foot. The style of writing is Naskh and the language is Persian.

Translation

His Exalted Majesty, whose adobe is Paradise and whose resting- place is Heaven, Muhammad Quli Qutb Shah, son of Ibrahim Qutb Shah- may God illuminate the arguments of both ! was joined to God's mercy on Saturday, the 17th of the sacred month of Zul Qadah, 1020 A.H. (January 11, 1612 A.D.). His age was 49 years and the length of his government 31 years : may God, be He exalted, have perfect mercy on him !

No. 38

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 265
Place : Medak.
Dynasty : Qutub Shahi
Reign of : Mohmmad Quli Qutub Shah. (A.D. 1580-1612)
Inscription date : ……
Language : Telugu.

This inscription is on a slab near Anjaneya temple to the east of the fort. Mentions some gift of land measuring 20 mattaras by Hazrat Murtuza Ali during the time of Quli Qutub Shah.

No. 39

Reference : Epigraphia Indica Arabic and Persian Supplement, 1966-1967
Page No : 30 to 31
Place : Golconda Fort, Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Muhammad Quli Qutb Shah.
Inscription date : …….
Language : Persian.

This inscription of the article is an unpublished record of Mohammed Quli Qutub Shah. Its tablet, which is unfortunately fragmentary, was found lying loose in the Khazana building at Golkonda, and on examination by Dr. Z. A. Desai in the course of a visit to the fort, was found to contain a *Farman* of Mohammed Quli Qutub Shah, recording the grant of 30 *bighas* of land to a saintly family. It only quotes the dynasty-name Qutb Ul-Mulk for the king.

The epigraphical tablet, measuring 30 by 32 cm., contains a record of six lines in Persian, executed in *Nasta'liq* characters of a fairly high order; it will be seen that the upper

part of the slab is inscribed with a three-pronged figure, which may stand for the hand-impression found on certain categories of Royal letters.

Translation

(1) since a piece of land, in accordance with
(2) the order (*Farman*) of Muhammad Quli Qutb Ul Mulk,
(3) measuring thirty *bighas,* (was allotted) in the name of the asylum of chiefship (i.e. Sayyad),
(4) Hasan Ali Arab, son of Miran (?) Sayyid Yusuf
(5) Makhdum Jahaniya, of pious actions ……...
(6) bounded, whosoever obstruction (the aforesaid person), will run the risk of divorce.

I am not in a position to say anything about the persons mentioned in the record. The text, being unfortunately incomplete, does not contain the usual details recording the village or town where the land was situated, the family background of the grantee, the purpose of the land grant, etc.

No. 40

Reference : Indian Archaeology 1997-1998, A Review.
Page No : 209 to 210.
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Muhmmad Quli Qutb Shah.
Inscription date : ……..
Language : Persian and Arabic.

A good number of epitaphic records in Arabic and Persian have been copied from the famous graveyard called Daira Mir Mumin and a couple of other epitaphs from elsewhere in Hyderabad, pertaining to the graves of dignified high officials, pious learned personages, veteran generals and administrators. The names (in a couple of epitaph names not mentioned) of the decreased along with their dates of death (in a few cases dates of birth also) include. Haji Siddi Raihan, A.H. 1055 ? (A.D. 1645), the headstone from the grave of Mir Shah Ali (brother of Mir Mohammad Mimin the prime minister of Sultan Muhammad Quli Qutb Shah (AD 1580-1612) from the locality Purani Haveli, recording the date of death, A.H. 1058 ? (A.D. 1648) (Pl. 146): Mirza Abu Turab Ridawi Mashhadi, with the pen-name Fitrat, AH 1061 (A.D. 1649-50) earlier, partially copied as the bottom portion was cemented underground, and listened without date in *Annual Report on Indian Epigraphy (AREp).* 1975-76, App.D, No 20; Khuda Wrdi Sultan AH 1061 (A.D. 1650-51) Mirza Yahya, AH 1089 (AD 1678-79); (pl. 147) the record (obverse and reverse) sides of the headstone from the grave of the wife Mir Shah Ali, referred to above, present the dates of death of respected lady, AH 1091 (A.D. 1680) on the reverse and AH 1094 (A.D. 1682-83) on the obverse, Muhammad Husain alias Saf Shikan Khan Bahadur Mujahid Jang, AH 1128 (A.D. 1716) (partially listed, *AREp.,* 1967-68, App.D. No.55, without date as the lower portion was cemented underground); Sayyid Radi Mir Dauran Bahadur. AH 1216 (A.D. 1801-02) who was born in AH 1199 (A.D. 1784-85); Sayyid Abu`l Qasim Mir Alam Bahadur, AH 1223 (A.D. 1808-09) who was born in AH 1166 (A.D. 1752-53); Nawab Mir Abbas Ali Khan entitled Nizam Yar Jang, Nizam Yaru`d-Daula, Husamu`l Mulk, Husaamu`I Umara Khan-i-Khanan, the first, AH. 1256 (A.D. 1840-41); Nawab Mir Ghulam Husani Khan entitled Safdar Jang. Husamu`d Daula, Fakhru`l Mulk, the first, AH 1278 (A.D. 1861-62), Nawab Bahbud Ali Khan Fathyab Jang, AH 1288 (A.D. 1871-72); Nawab Sir

Salar Jang I, AH. 1300 (A.D. 1883) and his sons La`iq Ali Khan and Saadat Ali khan AH 1306 (A.D. 1889).

No. 41

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 173 to 174
Place : Panagal, Kollapur Taluk.
Dynasty : Qutb Shahi.
Reign of : Md. Qutub Shah.
Inscription date : A.D. 1618
Language : Telugu.
Script : Telugu.

This inscription is on a slab near Balaghat in Panagal fort. This inscription mentions that while *Sultan Mohammad*, the son-in-law of *Mohammad Quli Qutub Shah* was ruling *Panagal* region his *Hawaldar Khairan Khan* was responsible for the construction of *'burju'* and dug up a well in *Kummara vedhi* (street).

No. 42

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 46.
Place : Pangal, Kollapur Taluk, Mahbubnagar District.
Dynasty : Qutb Shahi.
Reign of : Muhammad Quli Qutb Shah.
Inscription date : A.D. 1618.
Language : Telugu, Persian and Nasta`liq.

This inscription is set up on a slab at the top of the hill-fortress called *Bala-khilla.* Bilingual. Records the construction of a watch-tower (*buruju*) at the top of the fortress called *Bala-khilla* and a well in the potter's street in the fort by Khairat Khan, an officer of the king. Contains the Persian version of the same at the top.

No. 43

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 45 to 46
Place : Hyderabad.
Dynasty : Qutb Shahi
Reign of : …….
Inscription date : A.D. 1622
Language : Persian

Inscription on the tomb of Bibi Khadija in Mir Ka Daira. Mir Ka Daira is a large necropolis in the city of Hyderabad, containing hundreds of dressed stone graves. The principal tomb there, on account of which the necropolis seems to have been established, is the shrine of Mir Momin of Astrabad. He was a minister to Muhammad Qutb Shah, and his memory is held sacred to this day among the shittes on account of his piety, learning and intuitive knowledge.

The tomb of Bibi Khadija is a small structure consisting of a square hall crowned with a heavy dome. The grave is built at the centre of the hall and is profusely decorated with religious text. The style of writing exhibited on the grave is highly artistic and a specimen is reproduced.

Translation

The death of the chaste, pious, austere and devout lady, Khadija daughter of Sayyid Mir Ali of Astarabad, the Shaikh of Awand, occurred on the 10th of Jumada I, 1031 A.H. (Wednesday, 13th March, 1622 A.D.).

No. 44

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 27 to 28
Place : Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Khanum Agha
Inscription date : A.D. 1624-25.

Translation

This inscription is in the pavilion at S.W. end of the Band of the Man Sahibah Talab, on the road from Khairatabad to Golconda. The magnanimous inclination of her highness, who increases the prosperity of the faithful and chaste family, Khanum Agha, the daughter of Mir Magsud Ali Tabataba, has ever been directed to raising the columns of all descriptions of (buildings for the) benefit of all people, both gentle and simple. Therefore, having in view the end of things and the conclusion of all earthly, tasks, she has been pleased to construct a tank in the neighbourhood of Khairatabad, in order that all living things may be comforted thereby, and that the continue reward of this good work may remain throughout time until the resurrection and may benefit and assist her; and at this time she had presented this tank to the noble Sayyid Khundgar, the son of the exalted Sayyid Muhammad, the Husaini, We have decreed this in the year H. 1034 (=A.D. 1624-25).

The object of this gift is a memorial of us which remain,
For I see no hope of Continuance in existence.

This inscription is repeated in the pavilion at the N.E. end of the band, but lines 8 and 9 are omitted.

Khanum Agha was the wife of Mirza Muhammad Amin, sixth son of Ibrahim Qutb Shah and the father of Muhammad Qutb Shah.

No. 45

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No : 140.

Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Muhammad Qutb Shah.
Inscription date : September-October A.D. 1625
Language : Persian, Thulth.

This inscription is on a tomb of Miyan Malik, near the Purana-Pul. Slab in the inner side of the enclosure wall near the eastern entrance. States that the building of the Royal Wardrobe (*Jamdar Khana*) was constructed under the orders of the king at a cost of 1400 *hons* as current in capital Sultan-Nagar.

No. 46

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 34
Place : Qutb Shahi Tombs, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Muhammad Qutb Shah.
Inscription date : ……
Language : Persian.

This is an inscription on the grave of princess Kulsum's Infant Son.

Translation

The child, whose sins have been forgiven, son of Kulsum, daughter of *Marju min Nurillah,* Sultan Muhammad Qutb Shah, may god keep him forever !

The inscription is interesting as it gives the title -*Marju min Nurillah*- of Sultan Muhammad Qutb Shah, which is not to be found in any history.

No. 47

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 116
Place : Golconda, Hyderabad.
Dynasty : Qutb Shahai
Reign of : Muhammad Quli
Inscription date : ……
Language : Persian, Naskh.

This inscription is on Khazana building, on a loose slab. Records the grant of 30 *bighas* of land at the orders of the king in favour of Hassan Ali (?), son of Sayyid Yusaf Makhdum Jahaniyan.

No. 48

Reference : Indian Archaeology 1998-1999, A Review.
Page No : 230

Place : Hyderabad.
Dynasty : Qutb Shah
Reign of : Muhammad Qutb Shah.
Inscription date : A.D. 1625-26.
Language : Persian.

A good number of inscriptions have been copied/photographed from different parts of Hyderabad, Of these, the earliest one is a brief chronogram based Persian record in Nastaliq characters, copied from a local tomb, that reads: *Ya Makhfi al-Husaini Bandu Nawaz*, yielding the date AH 1035 (A.D. 1625-26), obviously for the death of the saint Sayyid Shah Makhfi al-Husaini Chishti *alias* Khwaja Salar, a descendant of Sayyid Muhammad Husaini Geso Daraz. The saint flourished during the reign of Sultan Muhammad Qutb Shah (A.D 1612-26). Sayyid Murad Ali Tali also in his work *Tadhkira-i-Auliya-Hyderabad*, correctly mentions the date of death as A.H 1035. But Maulavi Abu Turab Muhammad Abdul Jabbar Sufi Malkapuri, in his voluminous work *Mahbub-i-Dhil Minan Tadhkira-i-Auliya-i-Dakan* (ii. p. 835) wrongly gives his date of death as A.H 1140.

No. 49

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 25
Place : Haji Kamal's Mosque, Hyderabad.
Dynasty : Qutb Shahi
Reign of : Abdullah Qutb Shah
Inscription date : A.D. 1626
Language : Persian.

This is a small mosque, situated on the right bank of the river Musi, near the crossing of the roads, which go to the Afzalgunj Bridge, Darush-Shifa and Chadar Ghat Gate. The inscription is carved over the middle arch of the prayer-hall and consists of a saying of the Prophet, Muhammad, and two lines of Persian prose. The style of writing is *Naskh* of an ordinary type.

No. 50

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 31 to 33
Place : Qutb Shahi Tombs, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : …….
Inscription date : A.D. 1626
Language : Persian.

Translation

The death of his exalted majesty, whose adobe is Paradise, Sultan Muhammad Qutb Shah, son of Mirza Muhammad Amin, son of Ibrahim Qutb Shah, occurred on wednesday, the 13th of Jumada I, 1035 A.H. (Feb 1, 1626 A.D.). His felicitous birth (took place) in the month of Rajab 1001 A.H. (April, 1593 A.D.) and his auspicious accession on the 17th of Zul Qa'dah,

1020 A.H. (Jan 11, 1612 A.D.). The length of his reign was fourteen years and six months and the period of his honoured life thirty- four years and ten months.

The style of writing of epitaph is Naskh; but the space being limited, the letters are interwoven, The language is Persian. The script of the benedictory verses also is *Naskh.*

No. 51

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 49 to 50
Place : Hyderabad.
Dynasty : Qutb Shahi
Reign of : Abdullah Qutb Shah
Inscription date : A.D. 1633
Language : Persian

This inscription is in the Toli Masjid. The mosque has two inscriptions. One of them is carved on two tablets of black basalt, each measuring 3'2" X 1'3". The tablets are laying loose in the courtyard of the mosque near a grave with which they apparently have no connections, for the inscription carved on the tablets records the erection of a mosque in 1043 A.H. during the reign of Abdullah Qutb Shah. This mosque is different from the Toli Masjid, which, according to the inscription set up in its prayer niche, was built by Musa Khan in 1082 A.H.

This inscription on the two basalt tablets is in Persian verse, the metre being *Ramal*. The style of writing is *Nastaliq.*

Translation

In the reign of the well-wishing king of heavenly court,
This building was completed through the efforts of the Shaikh, the leader.
When I asked the Invisible Inspirer for a chronogram of the building ; he said,
"This mosque was built by the order of King Abdullah".

Written by Lutfullah al-Husaini at-Tabrezi, 1043 A.H. (1633 A.D.).

The other inscription in the Toli Masjid is also in Persian verse, and consists of two lines. The style of writing is *Naskh.*

Translation

For whom is the Kingdom today ? For God, the One, the All-powerful.
Muasa Khan built this Mosque of his
Which was completed in the reign of Shah Abdullah.
As a chronogram of the Mosque this was heard (from the Invisible Spiker) :
"Built the mosque in the name of God". 1082 A.H. =1671 A.D.

No. 52

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 60 to 62
Place : Patancheru, Medak District
Dynasty : Qutb Shahi
Reign of : Abdulah Qutb Shah
Inscription date : A.D. 1634
Language : Persian

Shaikpet is a small village to the north-east of Golconda Tombs. It has a mosque which at one time was decorated with beautiful tile-work. The mosque is built on a platform, and its plan consists of a prayer-hall and a court with a cistern for ablutions in the middle. The prayer hall measures 37 ft. 6 in. and has three arched openings towards the east. The inscription is carved on the western wall, being arranged in six panels, four of which contain Persian verse, one contains Quranic text and another the name of the calligraphist, who was a Persian. This calligraphist name also occurs in the Toli Masjid inscription of Hyderabad which was built by Mussa Khan, during the reign of Abdulah Qutb shah. As the present inscription also contains the name of sultan Abdullah, it appears that the artist Lutfulla enjoyed royal patronage during the reign of this king.

The Persian verse of this inscription is written in the *Nastaliq* characters while the *Quranic* text is in *Thulth* script. Both styles of writing are of high order and show that Lutfulla was a calligraphist of extraordinary ability. The total length of the inscription on the wall is 15 ft. 3 in., while the width of the panels on which it is carved is 1 ft. 6 in.

Translation

Verse

"Wisdom quoted this verse from the Quran as the chronogram of the building----

" Verily the places of worship are *Set apart* unto God, wherefore invoke not any *other therein* together with God". 1024 H.

"His Majesty, the Refuge of the world, Abdulla built a mosque of heavenly foundations".

"Written by Lutfulla al-Hussani al-Tabrizi 1043 H. (1633 A.D.)". Lutfulla al-Husaini al- Tabrizi (endeavoured to complete the house of God, the Bountiful, in 1044 H. (1634 A.D.)).

No. 53

Reference : Epigraphia Indica Arabic and Persian Supplement, 1966-1967.
Page No : 31 to 33
Place : Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Abdullah Qutb Shah.
Inscription date : 26th August, A.D. 1635.
Language : Persian and Arabic.

This inscription is on Muhiyud-Daula Mosque, locally called Husaini Masjid. This inscription is one pertaining to the reign of Abdullah Qutb shah. Its tablet is fixed over the main

entrance of the Muhiyud-Daula mosque, locally called Husaini Masjid, which is architecturally an insignificant building, situated in the Kucha-i-Nasim in Machhli Kaman at Hyderabad.

Attention to the presence of two interesting inscriptions, each, on this mosque as well as another one stated in the neighbourhood, as will be mentioned shortly, was first drawn by late Sayyid Ali Asghar Bilgrami in his book on the archaeological remains of of Hyderabad city and suburbs entitled *Landmarks of the Deccan,* published in 1927. But unfortunately, he did not notice the instructions of both the mosques in full or in detail. Moreover, his reading, probably noted from memory, was not accurate either. Nevertheless, to him goes the credit of discovering these records.

The Husaini Masjid, which is otherwise a small mosque of no architectural merit, has its central *mihrab* built wholly of black basalt. It bears two inscriptions: one is above the main entrance of the mosque and other on the three sides of the rectangular frame enclosing the said niche. Bilgrami who was only quoted the concluding portion, which is historical, of the second of these two inscriptions, has misread the date as A.H. 1046 instead of A.H. 1045.

The tablet fixed over the main entrance measures 1.20 m. by 43 cm. and is inscribed with a four-line text which begins with a quranic verse and ends with a tradition of the prophet and also contains a persian fragment of five couplets. The writing is signed and dated by the calligrapher. viz. Mir Ali, son of Mir Ali Jan Mashhadi. While there is nothing very particular about the poetry of these verses, though it is certainly better than that of a good many such epigraphs, its style of writing is decidedly of a very good order. As a matter of fact, it was in regard to the calligraphic aspect of the order inscription on this very mosque that Bilgrami had occasion to point out that record. The style is a fine specimen of *Naskh* which should determine the position of its master, Mir Ali, among the calligraphists of first rank.

The epigraph states that in the reign of the just king Abdullah Qutb Shah, Haji Husaini constructed the mosque, through Divine guidance, in A.H.1045 (1635 A.D.). The text, which was written on 22nd Rabi I of the said year (26th August, 1635).

Translation

(1) ‘And verily, the mosques are for Allah ; hence invoke not anyone else with Allah’. During the reign of the most Fortunae and the successful king, Qutb (i.e. the pole-star) among the Shah's (i.e. monarchs), the refugee of the people, the shadow of God,
‘Abdu’llah, that Sky of of generosity,

(2) The king who puts Jamshid on the throne, a just sovereign and a delightful Daraius, Haji Husaini who by divine guidance in, (the year) five and forty of migration after one thousand, laid this

(3) foundation of the bountiful and Soul-nourishing mosque, in the hope that God may, at the time of reckoning (on the day of judgement), bestow on him a house in Paradise, because this saying has been quoted of (the Prophet) Ahmad, (Viz.)

(4) ‘He who builds a mosque for Allah, Allah builds for him a house in Paradise’. Written by the humble creature, Mir Ali son of Mir Ali Jan Mashhadi, (on the) 22nd of the month of Rubi ul-Awwal, 1045 (26th August 1635).

It is not possible to establish the identity of the calligrapher, but according to Mr. Bilgrami, it was also this Mir Ali who designed the Quranic inscription occurring on the Rahim Khan's mosque, in Hyderabad which was built in A.H.1053 (1643-44 A.D.). Though, in the absence of an illustration it is difficult either to accept or reject this identification, the time factor is in its favour. But Mr. Bilgrami is definitely wrong to state that Mir Ali was a contemporary of Mir Aliu l-Katib and Mir Ali Tabrizi. Mir Aliul-Katib, who is, incidentally, identical with Mir Ali Tabrizi, flourished more than two centuries earlier. Even Mir 'Ali Hirawi had died in A.H. 924.

The other epigraph of the Husani-Masjid, is carved in one line along with the three sides of the rectangular frame of the central *Mihrab*. The top side has one additional line above, containing a famous tradition of the Prophet about offering prayers and repentance before it is too late. The major part of the text is taken up by the shitte *durud* and it is towards the end that the historical portion occurs. This comprises what I take to be a hemistich in Arabic, containing the name of the builder, followed by the name of the Scribe Mir Ali and the date.

Mr. Bilgrami has thus confused the words of the text. From the reading quoted below, it will be observed that the text mentions Mir Ali as the scribe independently. It gives the name of Haji Husaini along with the mosque, of which he was the builder. The correct reading of the Date is likewise, A.H. 1045 and not 1046.

The text occupies a writing space of 1.88 m. by 16 cm. each on the right and left sides, and 90 by 18 and 70 by 15 cm. on the top side of the prayer-niche. It provides, particularly in the portion containing the shiite *durud*, an excellent specimen of *Thuluth* writing while, the part containing the names of the builder and the scribe is inscribed in *Naskh* which is not so exquisite.

Translation

(a) Hasten with prayer before its expiry (and) hasten with repentance before death (overtakes).

(b-d) Shiite *durud* in full

Verily, the mosque is auspicious, and (so be) Haji Husaini.

Written by the humble creature, Mir Ali, in (A.H.) 1045 (1635 A.D.).

No. 54

Reference : Indian Archaeology 1956-1957, A Review.
Page No : 43.
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Abdullah Qutb Shah.
Inscription date : A.D. 1635 and A.D. 1658-59.
Language : ……..

Both inscriptions dated in the reign of Sultan 'Abdu'llah Qutb Shah, one mentions the construction of a mosque, in A.H 1045 (A.D 1635), by Haji Ali Husani and the other that of another mosque, in A.H 1069 (A.D 1658-59), by Sabha, wife of Bare Sahib and daughter of Dargah Quli Khan.

No. 55

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 27
Place : Inscription on the *Amber Khana* in Golconda fort, Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Khairat Khan
Inscription date : A.D. 1642.

Translation

In the glorious reign of the king equal in place to Jamshid, whose army is like the heavenly host, Sultan `Abdullah Qutb Shah, this granary was completed by the efforts of the slave of the royal court, Khairat Khan, in the month of Rajab, A.H. 1052 (=October A.D. 1642).

No. 56

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 48 to 49
Place : Hyderabad.
Dynasty : Qutb Shahi
Reign of : ……..
Inscription date : A.D. 1643-44.
Language : Persian
Inscription on Rahim Khan's Mosque.

Translation

The august, Rahim Khan,
Who is a servant of Qutb Shah.
The serenity of his soul-inspiring mosque
When completed, it is like morning time.
In the year 1053 A.H. (1643-44 A.D.) the sky announced;
Verily it is the place of adoration of the sun and the moon.

No. 57

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 224 to 225
Place : Urlugonda.
Dynasty : Qutub Shahi
Reign of : Abdullah Qutb Shah.
Inscription date : A.D. 1647.
Language : Persian.

This inscription is in the Siva temple. The inscription is in Persian language. Records that, this is a magnificent Mosque built in H. 1057, i.e. AD. 1647.

No. 58

Reference : Indian Archaeology 1993-1994, A Review.
Page No : 128.
Place : Velidanda, Mahaboobnagar.
Dynasty : Qutb Shah
Reign of : Abdullah Qutb Shah.
Inscription date : A.D. 1650.
Language : Arabic.

Rubbings of three Arabic inscriptions, bearing religious texts and executed in beautiful Thulth characters, were received from the Deputy Superintending Epigraphist, Zonal Office, Madras of the Survey. Of them, one inscription records the date A.H. 1060 (A.D. 1650), evidently that of completion of the mosque on which it appears along with the name of the scribe Muhammad Salih Mazandrani who had been a famous calligrapher under Abdullah Qutb Shah (AD 1626-72) of Golconda. These records provide pleasant calligraphical specimens.

No. 59

Reference : Epigraphia Indica Arabic and Persian Supplement (1913-1920)
Page No : 51
Place : Golconda fort, Hyderabad.
Dynasty : Qutub Shahi
Reign of : ……
Inscription date : A.D. 1656
Language : Persian.

No solder like Ali, no sword like *Zul faqar*[5]
Unto God.

Inscription on the Musa Burj

The history of the erection of the bastion is recorded in the inscription No.1 given below. The bastion is semicircular in shape, and consists of three stories, built of solid granite firmly cemented together and sometimes bound with iron clamps. Many of the blocks weigh considerably over a ton. The height of the lowest story from the bottom of the moat is about sixty feet. On the bastion there are some old guns, one of them, the construction of the gun is of the ordinary type, being made of laminated bars welded together and clasped with iron hoops. But the surface polish and the ornamentation are exquisite and cannot easily be surpassed by modern guns.

Inscription No. 1

The tablet on which the inscription is engraved is now fixed on the back of the wall forming the western wing of the modern steps leading to the first story of the bastion. It does

[5] A saying most frequently quoted in the religious literature of the Shiites. *Zu'l faqar*, the name of Ali's sword.

not seem to be in its original position, and was apparently placed here when new steps were constructed. The tablet is of a close-grained greenish stone (hornblende), broken near the top. It measures 3’9 ½” X 1’4 ½” in its present condition. The inscription contains twenty-one lines and is written in Naskh characters of clear plain type. The language is Persian.

The epigraph is of considerable historical importance as giving an account from the Qutb Shahi point of view of the siege of Golconda by Prince Muhammad; son of Aurangzeb, in 1066 A.H. (1656 A.D.), and of the peace which was subsequently concluded. Khafi Khan relates that the Qutb Shahi army was reduced to great straits and hence `Abdulla Qutbu-I- Mulk opened negotiations for peace, and promised to pay the arrears of tribute for the past years with a suitable present in cash, jewellery and elephants as the cost of the war, and gave his own daughter in marriage to the prince as a guarantee of loyalty to the imperial court in future. The inscription states that a shot from the guns of the fort hit Mir-I-Miran whose full name was Asadullah Khan Bukhari, and he expired on the spot. Three days after his death peace was concluded. Khafi Khan describes a violent fight between the imperialists and the garrison on the death of Mir-I-Miran, and it is not unlikely that the loss of this important officer, who held the rank of Bakhshi and during the attack was commanding the Mughal forces, might have expedited the termination of the war. The erection of a new bastion at the place where the imperialists had concentrated their offensive, as recorded in the inscription, however, clearly indicates that they had detected the weak points of the fortification and that, but for the peace, they would have made a breach therein.

Besides mir-i-miran another historical personage mentioned in the inscription is musa khan. Khafi khan designates him musa khan mahalldar (keeper of the palace); but in the siege he is shown to play the role of a general. The inscription designates him both a minister and a commander-in-chief. In the old town of Hyderabad, along the road which goes from the purana pul to Golconda, there is a most beautiful mosque (called the Toli Masjid), which was built by musa khan in 1032 A.H. (1671 A.D.).

The inscription has also a counterpart in Telugu which rao sahib H Krishna sastri has kindly deciphered and translated. It is engraved on a black basalt tablet which is broken in three pieces, now built in the southern wall of the bastion steps. The total length of the three pieces is 5’7” and width 1’5”.

Translation

(The enemy) . . . . . established . . . . . and carried the intrenchments and mines to the ditch (of the fort). As at this place was a small bastion an order- obeyed by the world and respected in the universe (lit. to which the universe yields obedience)- of the lord of the time, the emperor of the period, the just sultan, the shadow of god, abu-i-muzaffar abu-i-ghazi sultan Abdullah Qutub shah to the wazir of the wazirs of the time, the confidence of the royal court, the trust of the state, the khan, the exalted commander-in-chief, musa khan, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy. There upon the exalted khan with all caution baffled the enemy day and night. And by the divine decree a gun-shot struck the body of mir-i-miran in such a manner that he expired in that very intrenchment (whence he was bombing the fort). Three days after his death peace was concluded. When the siege had been raised the supreme orders were issued to the above-mentioned khan (musa khan) that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines (on this side). In obedience to the auspicious (and) exalted orders, through the efforts of the aforesaid khan this large bastion (was

built) within a short time, and completed in the year 1077 A.H. (1666 A.D.). And the architect's name – Dharmschar.

Telugu Text

Translation

LI. 1-7:- Hail! On Wednesday, the 7th day of the bright half of Magha in the (cyclic) year called Manmatha (corresponding to) the prosperous, visitors and increasing Salivahana Saka 1578 (23rd January A.D. 1656.)- His king sultan Avaramgujebu *(i.e.* Sultan Aurangzeb) having come with (his) stony (*i.e.* strong) army was laying siege to the blessed fort (Qil`a-i-mubarak) of Mahamadanagaru.

LI. 7-12:- The brother of Avaramgujebu (saying) that he would capture this fort in three days (ordered) the person named miru-mira, the chief minister (Wazir) among his imperial ministers . . . . . at a battery, very ably, day and night.

LI. 13-20:- Hajarati sultanu Abdulla Kutu-Shah (*i.e.* Hazrat sultan `Abdullah Qutub Shah) on his side give orders (*hukm*) to (his) close friend (*muqarrab*) and great minister Hajaratu Amussa-Khanu (and told him) `you had better remain at that bastion and strike the hostile army. For this (purpose) (you) must be much on the alert.

LI. 20-23:- Accordingly the above-mentioned khanu (*khanu Musarunilaih*) was the foremost in the work of checking (*daf"*) the enemies (*ghanim*) carefully day and night.

LI. *23-26*:- May god's will (be done)! A Cannon-shot having struck Amiru-Mira (he) met with his death (?) (*mayatu*) at that very battery *(morcha)*.

LI. 26-35:- Three days after (his) death in this manner . . . . . [6] By the order (hukm) of . . . . mpanaha and in the same manner as ordered by his Majesty. The above-mentioned khan got (the bastion) completely made (*musta`idd*) by the brick-layer Dhamacharya within a few days.

LI. 35-37:- The year (*salu*) in which Avaramgujebu came (in): *su ll sna settu kha ma senu alapu* (1057 A.H.).

LI. 38-41:- The complete doing (up of the bastion ?) took place (in) : *su ll sna samanu setaigu* (sebaigu ?) *alapu* 1078 A.H. Salivaha (na*)- Saka year 158[9].

Inscription No. 2.

Near the steps of the bastion, to the north of it, there is fixed in the open an inscribed slab of black basalt measuring 2`8" X 2`6". The inscription records the building of some shops, a well and a garden by Khairat Khan, a grandee of the court of Abdullah Qutb Shah. The inscription contains five lines and is written in *Nasta`liq* characters. The language is Persian.

[6] Line 28 is very fragmentary. The translation is therefore not given.

Translation

During the time of the government of the king exalted King, Sultan `Abdullah Qutb Shah, the servant, the well-wisher of the state, Khairat Khan, built these shops, well and garden, in the month of Rajab, 1056 A.H. (November 1602 A.D.).

Inscription No. 3.

The inscription is curved on the gun of which we have spoken above. The chief interest of the inscription is the mention of the name of the gun which shows that it was one the name of the four famous guns which were levelled against the fort of Golconda by Aurangzeb during the second Mughal siege, 1687. The gun is of considerable dimensions and measures 14'10" in length, the diameter near the bore being 2'4", while at the end the circumference is 9'.

Translation

Abu-I-Muhammad Muhiu-d-din Aurangzeb Bahadur `Alamgir, the victorious king.
Eighteenth year of the auspicious reign (corresponding to) 1085 A.H. (1674 A.D.).
Azhdaha Paikar (Dragon-body) Gun.
Made by Muhammad `Ali ` Arab.
Charge: one maund according to the Shahjahani weight[7]; gunpowder- thirteen and one-eighth seers' according to the Shahjahan weight.

Inscription on the Petla Burj Gun.

The gun was also used during the siege of Golconda by Aurangzeb and its name is included in the list given in the *Ma`athir-i-Alamgiri* (p.290). In workmanship and dimensions, it is similar to its rival on the Musa Burj and was manufactured by the same maker, Muhammad `Ali `Arab. It is now laying on a bastion built in the western wall of the fort, and popularly styled the Petla Burj (the Fat Belly Bastion) on account of its body protruding from the line of fortification. The gun is 16'2" in length, the diameter near the bore is 2'3½", while the circumference at the other end is 8'8".

Translation

Abu-I-Muzaffar Muhammad Muhiu-d-din Aurangzeb `Alamgir Bahadur, the victorious king.
In the 16th year of the auspicious region corresponding to 1083 of the Holy Era of the Flight.
Fath Raihbar (Guide to victory) Gun.
Made by Muhammad `Ali `Arab.
Charge: one maund; gunpowder – thirteen seers and a quarter according to the Shahjahani weight.

[7] Shahjahan`s man weighed 55 lbs., and was defined as forty seers.

Quatrain

"Since the (wine) flagon learnt smiling from the lips of the mistress, fire has issued forth from its mouth and encircled the assembly".

"The heart is eager (*lit*.parched) to obtain union with the mistress; but it does not know that the flame of her soul-melting beauty has burnt the rival since (she) took him in her embrace".

The verses have been engraved round the bore of the gun in a rather humorous sense, comparing the fire-ejecting propensities of it with the sparkling wit and dazzling beauty of the mistress.

Inscription on the Ambar Khana

Half way up in the ascent to the citadel Barahdari are the ruins of a hall and some chambers, called the Amber Khana or storehouse. In front of the building a stone slab of black basalt (2'9" X 1'11") containing an inscription has been fixed in a slanting position, its original place apparently being over the entrance of the hall. The inscription consists of five lines and is written in *Nasta`liq* characters. The language is Persian.

Translation

During the period of administration of the king equal in rank to Jamshed, whose army is the heavily host, Sultan `Abdullah Qutb Shah, this store house was completed by the efforts of the servant of the court, Khairat Khan, in the month of Rajab, 1052 A.H. (October 1642 A.D.).

Inscription in the Hira Masjid

The mosque stands in an extensive quadrangle and is enclosed by a high wall in thickness of which cells for the residence of travellers and students are built. In front of the mosque there is a platform with a cistern in the middle for the ablutions of the congregation. The prayer hall itself is of moderate dimensions and has three arched openings and is flanked with two beautiful minarets. The building has several inscriptions; the principal one is engraved on nine wooden panels, sets of three panels being fixed below the eaves at the apex of each opening. Each of these panels measures 3'2" X 1'6½". The inscription consists of four lines of Persian verse, the metre being *Hazaj Musaddas Akhrab Maqbuz Mahzuf.* The style of writing is *Nasta`liq* and the model of the inscription was designed by a calligraphist from Shiraz, named Isma`il.

Translation

The lord of the faith, and the support (*lit.* axis) of the kings, the *Qibla* of bounty for the expectant.

Like Khalil (Abraham), built a *Ka`ba* from the decorative designs of which are the sun and the moon.

In respect of this charitable institution, liked by Sultan Husain.

The invisible speaker (thus) stated the chronogram of its erection. "May this *Ka'ba* of bounty ever remain !

1079 A.H. = 1668 A.D.

Written by Muhammad Isma`il, son of `Arab Shirazi.

Below the inscribed wooden panels are three pairs of medallions consisting of Qura`nic verses and the names of the Prophet and his relatives written in *Tughra* style and carved in the spandrels of the arched openings. The religious text engraved as follows:

(a) *In the spandrels of the central arch.*
Hasten to say your prayers lest (*lit.* before) ye miss them,
And hasten to repent lest *(lit*. before) ye perish.

(b) *In the spandrels of the right side arch*.
Allah, Muhammad, `Ali, Fatima, Hasan and Husain.

(c) *In the spandrels of the left side arch*.
"Verily the places of worship are set apart unto God: wherefore invoke not any other therein together with god ". Qura`n Chap LXXII, verse 18 (Sale).

In the prayer niche verse 18 from chapter IX of the Qura`n is inscribed. The style of writing is *Tughra* of a very beautiful type and the name of the calligraphist, Muhammad Taqiu-d-din, is given at the end of the Qura`nic verse. The inscription is carved on the panel of black basalt measuring 15' X 1'4".

PLATE XIX (c).

"But he only shall visit the temples of God, who believeth in god and the last day, and is constant at prayer, and the legal alms, and forth god alone. These perhaps may become of the number of those who are rightly directed." Quran, chap. IX, verse 19 (sale). Written by the servant Taqiu-d-din Muhammad b. Salih al-Bahrani. 1078 A.H. (1667 A.D.).

Inscription on the southern wall of the Nau Mahla

The inscription is carved on a slab measuring 2`10" X 1`, fixed on the outer wall of the Nau Mahla facing the shrine of Gunde Sahib. It consists of one line only and apparently belonged to a shrine which at the erection of the Nau Mahla, during the reigns of the early Epigraph of the Asaf Jahi dynasty, was incorporated in it. The text is a chronogram, the numerical value of which gives the year 1170 A.H. (1756 A.D.), the death of a saint. The style of writing is Naskh.

No. 60

Reference	: Epigraphia Indica Arabic and Persian Supplement, 1966-1967.
Page No	: 33 to 34
Place	: Hyderabad.
Dynasty	: Qutub Shahi
Reign of	: Abdullah Qutb Shah.
Inscription date	: A.D. 1658.
Language	: Persian

This inscription is from a Mosque called Qutb Shahi-Masjid which is situated near the Gandi-Baoli line in the Irani Gali, in Hyderabad. it was also first mentioned by Mr. Bilgrami, according to him, 'the excellence of its calligraphy, justifies its placing on record' as in the

case of the other mosque, there are two epigraphs here both on the central Mihrab, but Mr. Bilgrami had noticed only one. The larger of the two inscriptions is engraved on the three sides of the rectangular frame of the mihrab', and the other, occupying less space, is inscribed on the architecture above the same mihrab.

The former consists of shiite *durud* in a slightly abridge from then in the previous epigraph and a line in persian purporting that the builder of the mosque which was completed in the reign of 'Abdu'llah Qutb Shah, was Saliha, wife of Bare Sahib and daughter of Dargah Quli. It was written in A.H. 1069 (1658 A.D.) by Muhammad Ali.

This inscription also furnishes a fine specimen of calligraphic style in mural records. The script is Thulth of a high order. The text occupies a writing space of 1.75 m. by 16cm. on the right and left sides of the prayer-niche.

Translation

(a-c) Shiite *durud.* The builder of the mosque (is) Saliha, wife of Bare Sahib (and) daughter of Dargah Quli. It was completed during the reign of Sultan Abdullah Qutb Shah. Written by Muhammad Ali, (in the) year (A.H.) 1069 (1658 A.D.).

The other inscription on the mosque is inscribed in *Naskh* of no particular merit, on the architective above the central mihrab. Running into one line of Persian prose, this important record registers the grant of some property as endowment for the maintenance of the mosque. It states that the income from the garden of the mosque was to be used for the stipends of the *mu'adhdhin* (caller-to-prayer) and *farrash (*sweeper) and for the prayer-carpets, oil for lamp, and repairs of the reservoir. It ends with an imprecation against anyone seeking to interfere with the bequest. No trace of the garden, mentioned in the text, which must have originally enclosed the mosque, remains today. As a matter of fact, the land around is taken up by residential houses.

The text, which occupies a writing space of 45 by 7 cm.

Translation

The income accruing from the mosque has been endowed for meeting the expenditure in respect of the salaries of the caller-to-prayer and the sweeper, prayer-mats, oil for lamp, and (repairs of) the cistern of water for ablution. Whoever disobeys or interferes, the curse of God will be upon him !

No. 61

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No	: 175 to 176
Place	: Panagal, Kollapur Taluk.
Dynasty	: Qutub Shahi.
Reign of	: Sultan Abdullah.
Inscription date	: A.D. 1659.
Language	: Telugu.
Script	: Telugu.

Inscription is on a slab at Madigoni Bavi in the fort. This inscription registers the fact that *Sultan Abdullah Qutub Shah's* subordinate *Syed Chand* (name not clear) was responsible for excavating a well at Panagal and named it as *"Meram bavi"*.

No. 62

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 27
Place : Near Machhli Kaman, Hyderabad City.
Dynasty : Qutb Shahi
Reign of : …….
Inscription date : A.D. 1665
Language : Persian.

In Hyderabad City, the piazza in front of the old Qutb Shahi places had four lofty arches facing the cardinal points. The arches still exist and one of them facing the east is called the Fish Arch. Fish was one of the emblems of royalty during the Qutb Shahi period, and a large bamboo and paper fish is still hung from the apex of this arch as an old royalty sign on festive occasions. In the vicinity of this arch there is a tomb with an inscription tablet bearing the Shiite *durud* and the date 9th Shawwal, 1075 H. (Saturday, 15th April, 1665 A.D.). The inscription does not mention the name of the person who was buried in the grave. The style of writing is *Naksh.*

No. 63

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 35
Place : Qutb Shahi Tombs, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : ……
Inscription date : A.D. 1667.
Language : Persian.

Hayat Bakhsh Begam took a prominent share in the administration of the country during the reigns of three Qutb Shahi kings (1) Muhammad Quli, (2) Muhammad Qutb Shah (3) Abdullah Qutb Shah. She was the daughter of the first monarch, the wife of the second and the mother of the third.

Translation

The death of the lady, whose adobe is Paradise, Hayat Bakhsh Begam, occurred on the night of Thursday, the 28th of Shaban, 1077 A.H. (12th February, 1667 A.D.).

(Also)

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 26
Place : Golconda Tombs, Hyderabad.

Dynasty : Qutub Shahi
Epitaph of : Hayat Baksh Begum.
Inscription date : A.D. 1670.

Translation

The death of the lady, whose adobe is paradise, Hayat Bakhsh Begam, occurred on the night of Tuesday, 28th of Shaban, A.H. 1077 (=January 22, A.D. 1670).

No. 64

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 39 to 40
Place : Inscription in the tomb of Abdullah Qutb Shah, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Abdullah Qutb Shah
Inscription date : A.D. 1672.
Language : Persian.

The Inscription giving the date of Abdullah Qutb Shah's death occurs on the southern and the western sides of the tomb, and it is quite legible being written in the *Naskh* characters. The date, as given in the epitaph, was once the subject of much controversy; but since it has been corroborated by contemporary English Factory records preserved in the India Office, the question finally settled.

Translation

The date of the demise of the king of heavenly court, Sultan Abdullah Qutb Shah, son of Sultan Muhammd Qutb Shah, is Sunday, the 3rd of Muharram, 1083 A.H. (April 21, 1672 A.D.), and the date of his felicitations birth 28th Shawwal, 1023 A.H. (November 21, 1614 A.D.). His auspicious accession on Wednesday, the fourteenth of Jumada I, 1035 A.H. (1st February, 1626 A.D.). The length of his reign was 48 years and the period of his life 60 years.

(Also)

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 26
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : Abdullah Qutb Shah.
Inscription date : A.D. 1672

Translation

The date of the death of the king, whose adobe is paradise, Sultan `Abdullah Qutb Shah, the son of Sultan Muhammad Qutb Shah, was Sunday, the 3rd Muharram A.H. 1083(= May 1st A.D. 1672) and his blessed birth took place on Shavval 28, A.H. 1023 (= December 2, A.D.

1614). His auspicious ascension to the throne took place on Wednesday, the 14th Jamadi-ul-awwal, A.H. 1036. He reigned for 48 Years and his age was 60 years.

No. 65

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 37 to 39
Place : Inscription in the tomb of Neknam Khan, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : ……..
Inscription date : A.D. 1673.
Language : Persian.

Translation

The mandate obeyed by the world, commencing in munificence, and the order issuing like the rays of the sun, originating in mercy, had the honour of promulgation from the august court, filled with imperial dignity, to this effect that the Muqaddams. Kulkarnis and the people of the village of Mangalwaram in the division of Janwal, popularly known as Hasanabad, being expectant of the royal favours, should know that we, of our royal generosity, which provides for the condition of all our devoted subjects, have, from the beginning of the year 1074 A.H. set apart the revenues of the village as an endowment for the alms-house, the lights, the reciters of the Quran and the servants of the tomb of Necknam Khan, whose sins are forgiven and whose adobe is in Paradise, in order that his Holiness the lord of the age - may the blessings of God be upon him ! It is necessary, therefore, that officers, agents, Despanians (accountants of the parganas), Thalkarms (accountants of the divisions), Muqaddams (head man) and Kulkarni's (accountants of the village) of the above mentioned division should regard the said village as assigned and apportioned for the expenses of the alms-house, the lights, the servants and the reciters of the Quran attached to the tomb of the aforesaid person, the servants and the reciters of the Quran attached to the tomb of the aforesaid person, whose sins are forgiven, and should not raise any objection to the continuance. And in this matter they should observe great care and strict diligence. And if anybody disobeys the contents of the Farmsan, irresistible as fate, he shall be overtaken by the curse of God and the imprecation of the prophet of God. *But he who shall change it, after he hath heard it, survey the sin thereof shall be on those who change it, for God is he who heareth and knoweth.* Written on the 12th of Jumada II, 1084 A.H. (Sunday, 14th September, 1673 A.D.). The death of Neknam Khan, whose sins are forgiven on the 10th of Zul Hijja 1083 A.H. (Wednesday, 19th March, 1673 A.D.). Written by Muhammad Sadiq, son of ‘Ali, the calligrapher : may God pardon his sins !

(Also)

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 25
Place : Inscription on the Tomb of Niknam Khan, Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : ……..
Inscription date : A.D. 1673.
Language : Persian.

This decree to be obeyed by the world, commencing in munificence, and this order, issuing like the rays of the sun, originating in mercy, obtained the honour of promulgation from the court filled with (the attribute of) the *Khilafat,* and is to the following effert:-

Be it known to the headmen, the accountants, and the cultivators of the village of Mangalwaram in the *pargana* of Janwal, otherwise known as Hasnabad, they being in expectation of our royal favours, that we, of our royal generosity, in which all our devoted subjects have a part, have, from the beginning of the year H. 1074, set apart the revenue of the said villages as an endowment for the almshouse, the lights, the reciters of the Qur`an and the servants attached to the shrine of Niknam khan, whose sins are forgiven and who is now in paradise, in order that the revenues may be devoted to and expended on these objects until the time of the appearance of the lord of the age (the Mahdi), may the blessings of god, the bounteous king, be on him ! Now let our officers and servants, the accountants of *Parganas* the *thalkarnis,* and the head man assigned for the expenses of the almshouse, the lights, the servants, and the reciters of the Qur`an attached to the shrine of the person mentioned, whose sins are forgiven, in order that complete injunction and most strict enjoinder; and if anybody should disobey this *furman* which has equal force with the decrees of fate, he will be overtaken by the curse of god and the imprecation of the Prophet. (*Here follows a passage which is not clearly decipherable).* Dated the 12th of Jamadi-us-Sani A.H.1084 (=September 25, A.D. 1673). The death of Niknam khan, whose sins are forgiven, occurred on the 10th of Zi Hijjah, A.H. 1083(= March 30, A.D. 1673).

No. 66

Reference : Indian Archaeology 1992-1993, A Review.
Page No : 118
Place : Golconda, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Abdullah Qutb Shah.
Inscription date : A.D. 1673-74
Language : Persian.

Of the four inscriptions found in the store-room of the Qutb Shahi tomb-complex, Golkonda, this epigraph written in beautiful Thulth characters, contains the date in A.H. 1048 (A.D 1673-74) and the name as Taqiu`d-Din Muhmmad son of Salih al-Bahrani. The person mentioned in the record is the famous scribe of the time of Qutb Shahi ruler Abdullah Qutb Shah.

No. 67

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 126 to 127
Place : Sanigaram, Karimnagar Taluk, Karimnagar.
Dynasty : Qutub Shahi
Reign of : Sultan Abdulla Kutubshah.
Inscription date : S. 1786: Plavanga, Sravana, (Sna. 1070)
Language : Telugu

On a stone pillar on the tank bund. It states that according to the *farman* of the Sultan, his officer, named Said Muzafar Sarkha has granted a sum of 540 *honus* gold coins to the Havaldar Menavi Beg for constructing the big tank.

No. 68

Reference : Indian Archaeology 1997-1998, A Review.
Page No : 209.
Place : Badshahi Ashur Khana, Hyderabad.
Dynasty : Qutb Shah
Reign of : Abdullah Qutb Shah.
Inscription date : ……
Language : Persian

This beautiful inscription in the medallion from, executed in Thulth characters, on the western wall of the *Badshahi Ashur Khana* at Hyderabad, records only the name of the king `Abduullah Qutb Shah`, whose ruling period extended from AH 1035-83 (A.D. 1626-72).

No. 69

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No : 140 to 141.
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Abu`l-Hasan.
Inscription date : March-April, A.D. 1674.
Language : Persian, Thulth.

This inscription is over the western doorway of the tomb proper. Contains the copy of a royal order (*Farman*) issued to the present and future revenue officers like *`Amils (*Agents*). Maiasaddis ?* (Revenue officials) and *Karkuns* (officials) of the Kotwal khana and Thana Musta'idpur. States that the favourite of his Majesty, Malik Mishk, the commander-in-chief (*Sarlashkar*) of Karnataka, made a request in the royal presence that the (His Majesty through his) royal favours may be pleased to award the income of the bazar attached to his mosque, besides the annual rent of 80 genuine (*khara*) *Hons*, as detailed in the *Farman* on the back of the wall of the shops of Muhammad *Mang* and (of the) stalls on both sides of the bazar adjacent to (?) the mosque, of perfume oil and vegetable-sellers for the maintenance of the Free-Kitchen (*Langar*) of Ashura (10th Day of Muharram) *Alaw* (Holy Fire) and Abdar Khana (Water House) and for providing carpets and light in the said mosque as also for other expenses, As a result, his Majesty accepted his request and awarded, besides the aforementioned 80 *Hons*, whatever income accrued from the flourishing condition of the said bazar for meeting the expenses of the *Langar*, the *'Ashura*, the *Alaw* and the (sunday) expenses of the mosque and ordered the continuance of the order from year to year. Ends with an implication that anyone disobeying the royal order or misappropriating the income or using it for purposes other than those laid down, will be subject to the curse of Allah, the Prophet and the Rightly-guided Imams. Written by Husain, son of Taqt.

No. 70

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 50 to 56
Place : Inscription in the tomb of Miyan Mishk, Purana Pul, Hyderabad.
Dynasty : Qutb Shahi
Reign of : ……
Inscription date : A.D. 1674-1680
Language : Persian

(1) Inscription over the western gateway

Translation

Copy of the farman of Sultan Abdul Hasan Qutb Shah.

This decree, obtained by the world and as exalted as heaven, has received the honour of issuing from the auspicious court, filled with imperial dignity, to this effect that the present and future revenue officers, accountants and subordinate establishment to the *Kutwalkhana* and *Thana* of Mustaidpura, having being protected by Royal grace, should know that the trusted servant of the Imperial court, Malik Mishk, the Commander of the Cranatic troops has been granted the honour of laying this request before those standing in the resplendent court that the income of the bazaar attached to the mosque of the above mentioned (Malik Mishk), besides the annual grant 80 *huns* as detailed in the *farman*…….. shops and stalls on both sides of the bazaar of the Musjid…...be graciously awarded and endowed for the expenses to be incurred in connection with the feeding of the poor, the religious ceremonies of the first ten days of Muharram, and the maintenance of the Alawa and Abdar Khana and the lights and carpets of the above mosque, as also for other expenses. Accordingly, the request of the aforesaid having been granted, we have awarded and endowed the eighty *huns* referred to above, in addition to that which may be collected from the rents of the bazaar, for the expenses to be incurred in feeding the poor, the religious ceremonies of the first ten days of the Muharram and the maintenance of the *Alawa* and the mosque. The august command year…Whoever disobeys our high order or appropriate the endowment for such purposes as are not indicated above, shall be overtaken by the anger of God and the implication of the Prophet of God and the *Imams* of righteousness. Written in the month of Muharram 1085 A.H. (April, 1674). Written by Husain b. Taqi.

(2-3) Inscriptions over the Estern Gateway

Arranged in A circle : the names of the twelve Imams

Translation

The Deccan is by Divine grace the abode of love ;
By Alis life ! Abu Hasan is the loving chief.

Below this inscription another is carved

Translation

Copy of the farman of Sultan Hasan Qutb Shah. The (revenue) officers of the Kutwal Khan and Thana of Mustaiddpur and Mauza (village) ‘Atapur (which are) in the vicinity of the

auspicious fort of Muhammadnagar (Golconda), having been protected (by Royal grace) should know that the trusted servant Malik Mishk, the Keeper of the Royal key, has been granted the honour of laying this request be sore those standing in the illustrious presence (of His Majesty) that (1) the income of the bazaar - attached to his mosque, the market, the garden, and the three pieces of cultivated land, awarded as *Inam* to him (2) the grand relating to the mosque and (3) the produce of the land situated in the above village originally in possession of Mir Malik as Royal award, and afterwards purchased by him, after the deduction of the necessary expenditure amounting to three hundred and twenty *huns* should be apportioned for-

(i) for the charities of the *Ashur* and the maintenance of the *Alwa and the Abdar Khana* : forty *huns* per annum ;

(ii) for the alms-house of the mosque, the lights and other expenses: eighty *huns* per annum and the produce of the land the inam of Mir Malik ;

(iii) for the establishment of the alms-house of the mosque and for cognate purpose : one hundred two *huns* as detailed here- the superintendent of the mosque, twenty *huns;* the *Muazzin ten huns;* the *Farrash*, six *huns ;* oil lamps, six *huns*; carpets for the mosque, two and quarter huns; kitchen, six *huns* the water carrier six *huns;* repairs of the mosque and cognate expenses, twelve *huns* ; the *Deoti*, seven and a half *huns* ; the porter, twelve huns ; the two sweepers, six *huns* the clerk eight and a quarter huns for the establishment of the bath and other expenditure relating to it : ninety-eight *huns* per annum as detailed here-wood, forty *huns* per annum; fodder for oxen and ropes and buckets, sixteen and a quarter huns; the Pallah Kar (?), six huns; two shampooers, sixteen huns; the Farrash, six huns; lamps and oil, one and half hun; matting, bathing-cloth, etc., one and a quarter hun; the malior or drawer of water, twelve huns.

The endowment, detailed above, having been made in strict accordance with the Muhammadan law, should be spent on charities in memory of the twelve Imams- may peace be upon them ! -near the mosque of the aforesaid Miyan Mishk and not the smallest deviation should be made. Food should be prepared and given to the poor and the deserving, and the expenses of the *Ashur* and the bath and the salary of the establishment, be paid. Accordingly. the request of the aforesaid having been accepted, this exalted order has been issued that the endowment made by the above Malik should be continued without fail from year to year and any alteration or change avoided. And whatsoever be collected from the rents of the bazaar, the market, the garden and the cultivated land irrigated by the well, should be utilised to meet the expenditure. Whoever will disobey this order or encourage deviation therefrom - whomever he be Hindu or Muslim-shall be overtaken by divine wrath and displeasure and being deprived of the intercession of the intercessor of the day of Judgement, Muhammad, the chosen- may God bless and assoil him and his descendants ! - he shall be stricken with misfortune and shall be crest-fallen. In the year 1089 A.H. (1677 A.D.).

(4) *Inscription on the inner side of the enclosure wall near the Eastern Gateway.*

Translation

All praise and thanks are due to God that this luminous building, styled the Magic House of his Illustrious Majesty, was completed by order of the great sovereign and mighty emperor, Abul-l-Muzaffar Muhammad Qutb Shah - may god perpetuate his kingdom !-

fourteen hundred huns, the coin currently at the capital, Sultangar- may God, the Most High, preserve it from every evil and danger ! - in the month of Muharram, 1035 A.H. (October, 1625 A.D.).

(5) *Inscription over the doorway of the grave-chamber.*

Translation

Copy of the farman of sultan Abul Hasan Qutb Shah.

(This order) has gained the distinction of issuing to the present and future Revenue officers of *Mauza* (Village) Atapur in the vicinity of Muhammadnagar Fort, that Malik Mishk has laid this request at the feet of the heigh throne, that he has endowed, in accordance with the Muhammadan law, all the lands in the above village originally on possession of Mir Malik as Royal award, but subsequently, according to a deed of sale executed under the Muhammadan law, purchased from him from special sources as also from trees in the cultivated and other land. Whatever should be collected after the deduction of the necessary expenditure should be spent on charities in memory of the twelve Imams.

Near the mosque-food should be cooked and distributed to the poor and deserving. With the view that this endowment be observed, a Royal bounty, this exalted order has been issued, that the present and future revenue officers of the above village should continue to observe the endowment as made by the aforesaid Malik, and those who disregard or act contrary to it…… shall be overtaken by the curse of God and the imprecation of the Prophet and shall be crest-fallen.

(6) *Inscription on the headstone of Miyun Mishk's grave.*

Translation

All authority is for God !

On the 29th of Rabi I Sunday, the blessed Miyan Mishk was taken into Divine mercy. 1091 A.H. (18th April, 1680 A.D.).

No. 71

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 40
Place : Qutb Shahi Tombs, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : …….
Inscription date : A.D. 1676.
Language : Persian.

This inscription is inscribed on the tomb of Fatima Khanam, daughter of Abdullah Qutb Shah. The inscription containing the name of the lady occurs between bands III and IV.

Translation

The death of (the lady) whose adobe is Paradise, Fatima Khanam, daughter of Abdullah Qutb Shah, occurred on the 20th of Shawwal, 1087 A.H.(Saturday, 16th December, 1676 A.D.).

(Also)

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 26
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : One of the daughters of `Abdullah Qutb Shah.
Inscription date : A.D. 1676.

Translation

The death of her, whose above is heaven, Fatimah Khanum, daughter of Sultan`Abdullah Qutb Shah (occurred) on Shawwal 13, A.H. 1087 (=December 20, A.D. 1676).
Note: Date of the death is different in both inscriptions.

No. 72

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 25 to 26
Place : Taihmasp Khan's Mosque, Hyderabad.
Dynasty : Qutb Shahi
Reign of : …….
Inscription date : A.D. 1678
Language : Persian.

Taimasp Khan was a noble of the Qutb Shahi court, and a small but beautiful mosque is still associated with his name in Hyderabad city. The mosque is situated near the Chadar Ghat Darwaza, and it has some graves nearby. The latter originally would have been enclosed in the compound of the mosque, for the epitaphs carved on the tombs belong to the Qutb Shahi period. At the head of one of these graves an inscriptional tablet of black basalt is fixed, which on one side has the Shitte *burud* and on the other an epitaph in six lines. The language of the epitaph is Persian and the script *Naskh.*

Translation

"Authority is for God !

The death of the decreased, who is enjoying Divine forgiveness and mercy, the pilgrim of the sacred shrines of Mecca and Medina, Haji Muhammad Taqi, son of the blessed and forgiven, Haji Muhammad Husain Quhpaya, occurred on the 24th of Jumada I, 1089 H. (4th July, 1678 A.D.).

No. 73

Reference : Epigraphia Indica Arabic and Persian Supplement, 1973
Page No : 60 to 62
Place : Shaikpet, Hyderabad.
Dynasty : Qutub Shahi
Epigraph of : Abdu`l-Hassan.

Inscription date : A.D. 1678-79
Language : Persian verse and Arabic prose.

Qutb Shahi Inscriptions

by

Dr. Z.A. Desai and S.S. Hussain

Translation

The inscription belongs to the reign of the last Qutb Shahi ruler Abu`l-Hasan. The inscription occurs in the central prayer-niche (*mihrab*) of the mosque called Saraiwali-Musjid in Shaikhpet, a village situated at a distance of about four kilometres to the north-east of the Golconda Fort. The mosque, which is in very good shape, lies on the western outskirts of the village along with two other monuments of sufficient historical and architectural interest, viz., a Tomb and a Caravanserai.

The text of the epigraph, furnishes an extremely interesting record in more than one aspect: firstly, it is one of the very few extant records so far known of Abu`l-Hasan Qutub Shah; like the Gosha-Mahal record, it does not mention him by name, but it refers to the reign of a king at a date given in figure as well as words, which falls in his reign. Secondly it contains an epitaph-*cum*-mosque-record; thirdly, it records the name of the calligrapher who inscribed it.

The text is in Persian verse and Arabic prose cut in relief in horizontal panels, numbering seven, which are fixed in the sides of the said *mihrab* above the inner arch-apex level. The first two panels contain a hemistich each in Persian making one couplet. The next three panels have religious text in Arabic, the middle of which quotes the famous Quranic verse (Qur`an, Chapter LXXII, verse 18) occurring in mosque-inscriptions and the remaining two reproduce the famous tradition of the prophet exhorting his followers to hasten to offer prayers before their prescribed time is over and to do repentance before they are overtaken by death. The last two i.e. the sixth and the seventh panels, again, contain another Persian couplet in the same meter and rhyme as the one in the first two panels, appearing to make between them a Fragment, the seventh panel, in addition, containing the name of the scribe and the date both in words and figures. The couplet contained in the first two panels states that `our cypress has received a call from the Unseen (so) that it treads instantly or all of a sudden, the path of God', while that in the last two states that `a mosque was built the name of God in the time of an auspicious-faced monarch'.

In any case there is no doubt about the mosque having been built in or before A.H. 1089 (1678-79 A.D.), in the time of the reigning monarch Abu`l-Hassan.

The last panel, in addition, contains the date, given in figure as well as words in Persian, which is evidently of writing and presumably also of the construction of a mosque. It also contains the name of the calligrapher, namely Hassan`Ali; by this, very probably Hassan (son of) `Ali is meant. The style of writing is a fairly good specimen of *Naksh* writing.

The epigraph occupies a total writing space of 3.85 metres by 23 cm.

Translation

From the unseen, a voice beckoned my cypress, so that he (or she) suddenly (or instantly) took to the path of God.

'Hasten to (say your) prayers lest ye miss them (lit. before their expiry-time)'.

'And verily, the mosques are for Allah only; hence, invoke not anyone else with Allah'.

'And hasten to (do) repentance before death overtakes you'.

In the reign of the world-master of auspicious countenance, and (he) built a mosque in the name of the god. Written by Hassan (son of ?)
Ali. Year A.H. 1089, one thousand (and) eighty (and) nine (A.H. 1089=1678-79 A.D.).

The text no doubt does not mention the name of the ruling king but refers to his reign as stated above. This may be an inadvertent omission. Even in the Gosha-Mahal Inscription, his name is absent, as pointed out above. But there is little doubt that the king referred to is none but Abul Hasan Qutb Shah properly known as Tana Shah who succeeded his father-in-law Abdullah Qutb Shah in A.H.1083 (1672 A.D.) and truly until his deposition and arrested by the Mughal emperor Aurangzeb 15 years later.

Likewise, the text is not at all clear as to the name, leave alone the identity of the builder of the mosque. As it is, the Persian metrical text gives two-fold information the death of an unidentified person and the construction of the mosque; it is also not possible to determine from its wording if the deceased and the builder of the mosque are one and the same person, through it would appear that these two are separate persons. In any case, the absence of any names in this particular poetical text is disappointing if not intriguing.

Also, it is not clear as to who composed the potential fragment. the lack of this information of course would not have mattered much- authors of a large number of metrical inscriptions are unknown - but for the fact that the author of this record calls the deceased 'our prayers' which why either be taken to mean his beloved one- a wife, a son or a daughter, a young relative of either sex and the like and hence the information about him would have helped in establishing the identity of the deceased as well.

Fortunately, the text gives at least the name of the calligrapher, which has been taken by us to be Hassan (son of) Ali. It can be seen that the two-word name has been split up, the parts having been written above and below the Arabic phrase *Katabahu* means 'written by'. This could be taken as Ali Hasan - a single name; Ali (son of) Hassan ; Hassan Ali - a single name; or Hasan (son of) Ali, as there is no indication in the text as inscribed in this portion for correct determination of the name. While Ali Hassan seems to be out of question, Hasan Ali or Hasan (son of) Ali seems to be intended. In any case, the person named is not traceable and cannot be identified. He appears to have been a professional penman, the only extant specimen of whose calligraphy is preserved in this epigraph. The calligraphy is not of such a higher order as to suggest his association with the royal court or the royal library at Golconda, where a number of calligraphers are known to have been employed. He appears to have been one of the artists in different fields who along with men of letters had made the Qutb Shahi capital a cultural seat. In short, the epigraph is of considerable value in that it furnishes one more name in the list of calligraphers of the time of the Qutb Shahis.

(Also)

Reference : Indian Archaeology 1975-1976, A Review.
Page No : 66

Place : Hyderabad.
Dynasty : Qutb Shahi`s
Reign of : Abul-Hasan Tana Shah.
Inscription date : A.D. 1678-79.
Language : Arabic and Persian.

An inscription of the time of Abul-Hasan Tana Shah recording the construction of a mosque in A.H. 1089 (A.D. 1678-79) and transcribed in beautiful Nastaliq characters by Husain 'AH was found at Shaikpet.

No. 74

Reference : Annual Report of the Director-General of Archaeology in India. 1919-1920 (Published in 1922).
Page No : 38.
Place : Hyderabad.
Dynasty : Qutb shah.
Reign of : Abul Hasan.
Inscription date : ……
Language : Persian or Urdu
Script : Shikasta and Thulth

Two inscriptions of the reign of Sultan Abdul Hasan Qutb Shah found in the tomb of Miyan Mishk in Hyderabad City. Miyan Mishk was a secretary of king Abul Hasan, holding charge of the royal key and also the high office of the Commander of the Cranatic troops. The inscriptions in Miya Mishk`s tomb are copies of two *farmans* of king Abul Hasan giving the details of the revenue apportioned for the maintenance of the tomb. The chief interest of the inscriptions, however, lies in their styles of writing. One of them is a fine specimen in the script called *Shikasta.* Which although evolved from *Nasta`liq* characters through the vagaries of the calligraphers' fancy assumed the most subtle forms and in some cases became absolutely illegible. This style however, on account of its freedom from the conventional rules, has been the popular script of India from the 16th Century onwards, and although its use, owing to the difficulty of reading it, has been given up recently, yet some of the old schools still favour it.

The other inscription of Miyan Mishk`s tomb represents a style of writing called *Thulth,* derived from the *Naskh* characters and having a tendency towards ornamentation. A fine specimen of this class of writing is reproduced in E.I.M (Epigraphia Indo-Moslamica) for 1915-16 (P1. VII).

No. 75

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No : 142.
Place : Hyderabad.
Dynasty : Qutb Shahi.
Reign of : Abu`l-Hasan.
Inscription date : …….
Language : Persian, Thulth.

Records the copy of a royal order (*Farman*) of the king, issued to the 'present and future' officials (*Amilan*) of the village (Mauda`) of 'Attapur in the district (*Havli*) of Fort Muhammadanagar. States that Malik Mishk has conveyed his request to the royal court that as he has made a legal endowment of his entire free-hold (*in'am*) land, situated in the said village, purchased by him through legal document (Qabala-i-Shar`i) with a tank, a well and (fruit-bearing) trees, with the stipulation that whatever (income) accrues (from the said land) is spent, after defraying the necessary expenses on the free-kitchen (*Langur*) set up as an offering (*Nadhr*) to the Twelve Imams (situated near) the mosque and the stream (*Narva*), to feed the poor and the deserving with cooked food, a royal order be issued to the officials (Ami lan) of the said village (for its proper implementation). Accordingly, the officials present and past concerned officials of the village are instructed to see that the terms of the endowment (Waqf) as laid down by the Malik are observed. Ends with an imprecation that the defaulter will incur the curse of God and the Prophet.

No. 76

Reference : Epigraphia Arabic and Persian Supplement 1921-1930
Page No : 25 to 26
Place : Mughulpura, near Char Minar, Hyderabad
Dynasty : Qutb Shahi
Reign of : …….
Inscription date : …….
Language : Arabic and Persian.

Two Qutb Shahi Inscriptions from Hyderabad

by

G. Yazdani

The Qutb Shahi Kings professed the Shiite faith and their library and patronage of knowledge and art attracted divines, philosophers, poets and calligraphists in large numbers from Persia. The quarter, Mughulpuras, situated to the South-East of the Char Minar, along the Aliabad Gateway, was occupied by the Persians, whose descendants still reside there, and on whose dwellings and tombs some inscriptions may be seen to this day. The two inscriptions, studied in this paper are Mughalpura ; one of them is carved over the lintel of a mosque associated with the name of a Qutb Shahi lady, Sajidah Khanam, and the other is engraved over the entrance of a well, built by Sultan Quli, son of Farhad, in 1093 H. (1682 A.D.).

Taking the mosque inscription first, it may be observed that its calligraphy is of a very high order, the letters being carved in the *Tughra* style, exhibiting both skill in penmanship and artistic taste in the general design of the inscription. The inscriptional tablet measures 5 ft. 4 in. by 1 ft. 7 in. and the inscription is arranged into three lines of an interwoven pattern. The name of the calligraphist, Muhammad bin Shiraz, occurs at the end of the inscription, and as another epigraph designed by the same artist is carved on the Jami Masjid, Hyderabad, which is as imperial building, there remains no doubt that the artist enjoyed the patronage of the Qutb Shahi Kings.

The language of the inscription is Arabic and it mentions the name of Muhammad Quli Qutb Shah, who ruled from 1580-1612 A.D. and also the name of a grandee, Dilir Khan, whose

sobriquet *Filsawar,* 'Elephant-Rider', shows that the noble possessed except skill in controlling that animal.

Translation

"This auspicious mosque was built by the exalted (officer) Dilir Khan, the Elephant-rider, during the reign of the most benevolent Sultan, the greatest sovereign, Abul Muzaffar Muhammad Quli Qutb Shah : may God perpetuate his kingdom and may his boat float in the ocean of the fulfilment of desires ! written by Muhammad son of Husain, Al-Fakhkhar of Shiraz, in 1008 H. (1597-1600 A.D.)".

The well, bearing the second inscription, is situated along the Aliabad Gate Road, near the Sayyid Ali Chabutra. It is of considerable dimensions and its enclosure wall from outside measures 51 ft. by 40 ft. The well is not in use now and its approach is from a small doorway which is built in its southern side.

The inscription is carved on a stone table (measuring 4ft. 2 in.by 2 ft. 8 in.), which is fixed over the entrance of the well. The style of writing is *Naskh* and the inscription consists of four lines of persian verse and the *Bismillah* which is carved in a separate line at the top.

Translation

(1) In the name of God, the most merciful and compassionate, (and) whose help we beg.
(2) By the grace of the Great Creator, Sultan Quli dug a pleasant well.
(3) He built a mosque for the sake of God ; he (therefore) hopes for the intercession of the Prophet on the day of Judgement.
(4) May divine displeasure (lit. curse) befall upon that who sells (this building) ! Whoever will purchase it shall become an infidel.
(5) The divine inspirer suggested the chronogram of the well of the house of God- 'the stream of the heavy fountain'- 1093 H. (1682 A.D.).

No. 77

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 27
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : …….
Inscription date : ……

Translation

This inscription is on a tomb in the Garden. Her Highness whose adobe is with Mary, Khadijah, the daughter of Zuhra Bi.

No. 78

Reference : Epigraphia Indo-Moslemica (1907-1912)

Page No : 27
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : …….
Inscription date : ……..

Translation

Her Highness, in rank like Khadijiah, whose adobe is with Mary, the Bilqis of the age, the pious, the chaste, the fourth (?) of the Ka`bah, the devout Sa`imah Khan.

No. 79

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 27
Place : Golconda Tombs, Hyderabad.
Dynasty : Qutub Shahi
Epitaph of : ……
Inscription date : ……

Translation

This inscription is on a tomb. “Built by Fatimah Sultan, the daughter of sultan Muhammad Amin”.

(Also)

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 33 to 34
Place : Qutb Shahi Tombs, Hyderabad.
Dynasty : Qutb Shahi.
Reign of : ……..
Inscription date : ……..
Language : Persian.

The mausoleum of this lady is situated near the entrance to the Golconda Tombs, to the left of the main road. It contains several graves, two of which are inscribed-one of Zuhra Bi and the other having no name.

Translation

Her Exalted Highness, of Mary’s position and Khadijia’s rank, Zuhra Bi. The builder : Fatima Sultan, daughter of Sultan Muhammad Amin.

No. 80

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 47 to 48

Place : Inscription in the pavilions of Mai Sahiba`s Tank, Hyderabad.
Dynasty : Qutb Shahi
Reign of : ……
Inscription date : ……
Language : Persian

On the road which runs from Khairathabad to Golconda, about half a mile from the former place, is situated the tank of Mai Sahiba. It is about a mile and three Quarters in circumference and although the larger part of it is splitted up now, it would originally have been a picturesque sight, being surrounded on three sides with ranges of garantie rocks, and on the fourth side being surrounded on three sides with ranges of granite rocks and the fourth side being bounded with a massive *band* about three furlongs in length. At either end of the *band* stands a large tower rectangular in plan and built of solid masonry.

Translation

The mind, (filled) with high aspirations, of Her Highness, the source of felicity to the family fidelity and chastity, Khanam Angha daughter of Mir Maqsud Ali Tabataba, is always disposed to meet the requirements of the public: accordingly, having taken in view the end of affairs and consequences of pursuits the tank which is situated in the vicinity of the market of Khairatabad has been built by her, in order that living beings of various classes may be convinced thereby and that a continual blessing may rest till the resurrection upon the founder as well as on those who have assisted. Now, in 1034 A.H. the above tank has been awarded by King Muhammad Qutb shah to the refuge of Sayyids and persons of noble birth, Shah Khundar, son of the noble and exalted Shah Muhammad al-Husaini.

Verse

The object is that an impression from us may remain ;
Otherwise in existence we see no permanence.

……..

ADIL SHAHI

No. 1

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 266 to 267.
Place : Hussaininagar, Zahirabad Taluk, Medak.
Dynasty : Adilshahi
Reign of : Sultan Muhammad Adil Shah.
Inscription date : 9th March, A.D. 1639.
Language : Sanskrit.
Script : Nagari.

This inscription is on a polished slab kept in the Ramalingeswara temple. The inscription records the consecration of the gods *Ramalimga, Annapura* and Ganesa on the hillock of Ramagiri, in the village, Hasyanagara by the brahmana personnel in the service of the king and the institution of gifts for the daily rites of the god.

……..

MUGHAL

No. 1

Reference : Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)
Page No : 195 to 196
Place : Bodhan.
Dynasty : Moghal
Reign of : Shah Jahan
Inscription date : ……
Language : Nastaliq
Script : Persian

This inscription is on a stone in the pattarka Masjid. The record praises the emperor Shah Jahan as a King of the World, representative of the lord on the earth who made this world as grand during his rule. Prince Aurangazeb built this house of worship (Masjid) with heavenly beauty, which became an example of the Galaxy.

(Also)

Reference : Epigraphia Indo-Moslemica 1919-1920
Page No : 17 to 18
Place : Inscription in a Mosque Bodhan, Nizamabad District.
Dynasty : Mughal
Reign of : Aurangzeb
Inscription date : A.D. 1655
Language : Persian

In the eastern part of the town of Bodhan is a very small mosque, styled the Alamgiri Masjid, on which two inscriptions are curved, The mosque consists of a single hall which possesses no architectural merits, One of the inscription belongs to the reign of Shajahan and records the construction of a mosque by Aurangzebs, probably at the time when he as a prince was Governor of the Deccan. The chronogram gives the date 1065 H. (1655 A.D) which tallies with the period of Aurangzeb's governorship of the Deccan, shortly before his marching upon Delhi against his imperial father.

The inscription consists of eight lines of Persian verse composed by the poet Mashhadi, whose name occurs in line 7. The style of writing is *Nastaliq*, but very poor in execution.

Translation

(1) In obedience to the commandment of the Almighty God, the Lord of both the worlds; and love of……. the exalted Prophet:
(2) During the reign of Shahjahan the king of the seven climes, the vicegerent of God (lit. Truth), the master of the necks of people:

(3) …… the benevolent and generous Prince Aurangzeb, whose existence is a blessing of the Merciful God on people :
(4) He built a house for worship with (all) the qualities of Heaven : after the site had been previously occupied by the temple of infidels.
(5) This large building was completed through the efforts of Ilah Yar, the disciple and servant of the lord of the happy conjunction, the king of the world.
(6) I consulted the Intellect about the chronogram, he (Intellect) sought inscription at the Court of the Divine Teacher.
(7) The unknown voice of the eloquent Inspirer reached the ears of Mashhadi from the Everlasting Court.
(8) That, as this auspicious house possesses the virtues of the Holy Region, the chronogram should be determined from the phrase - " Most blessed house". 1065 H. (1655 A.D.).

No. 2

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 36
Place : Golkonda, Hyderabad.
Dynasty : Mughal.
Reign of : Aurangazeb.
Inscription date : 23rd January, A.D. 1656
Language : Sanskrit and Nagari

This inscription is on a black basalt in 3 pieces built into the steps leading to the Musa Burz. records the visit of the emperor to Golkonda with his army to lay siege to the fort, Abdulla Qutb Shah`s order to his minister to keep watch on the enemy, the death of Amira Mira and the completion of the bastion.

No. 3

Reference : Epigraphia Indica Arabic and Persian Supplement, 1937-50.
Page No : 47 to 48
Place : Golconda Fort, Hyderabad.
Dynasty : Mughal
Epigraph of : Aurangzeb
Inscription date : A.D. 1666
Language : Persian

Three inscriptions from the guns of Aurangzeb, which were found at golconda some time ago, have already been published by Mr. G. Yazdani, in the Epigraphia Indo-Moslemica for 1913-14 and 1935-36. Subsequently, the archaeological department of Hyderabad, has discovered two more guns of Aurangzeb at Golconda, and I am indebted to Mr. G. Yazdani for kindly allowing me to publish their inscriptions. *Ma athir-i-Alamgiri* Mentions the name of some guns while describing the siege of Golconda by Aurangzeb, and states that they were used by him in the bombardment of the fort; but it makes no mention of the names of the two guns discovered recently: although they are as important and nearly as large as the guns mentioned in the *Ma'athir,* the inscription of which were published by Mr. G. Yazdani previously. It is possible that these two guns may have been brought to Golconda some time

after its conquest by Aurangzeb, otherwise they would not have remained unnoticed in the *Ma'athir.*

The gun is made of bronze and dated 1077 H. (1666 A.D.). This gun, which, according to the inscription carved upon it, was called, Qala Kusha (Fort Opener), is mounted on a bastion to the north-west of the Baradari. It is 11 ft in length with a bore 6 in. in diameter. The diameter at the muzzle is 1 ft. 3 in. and the circumference near the butt is 5 ft. 2 in. There are six panels containing inscriptions arranged over the length of the gun. The third and the fifth panels have inscriptions in Arabic, their script being *Thulth*. The remaining contain inscriptions in Persian and their script is *Nasta'liq.*

Translation

First panel : Whoever has come to this world will perish someday. One who is ever lasting and perpetual is God.
Second panel : Abuz-Zafar Muhammad Muhiud-Din Aurangzeb Alamgir Bahadur, the victorious king (Regnal) Year 10.
Third panel : 1077 H. (1666 A.D.).
Fourth panel : Qala Kusha (fort opener gun).
Fifth panel : Made by Muhammad 'Ali 'Arab.
Sixth panel : Shots ten seers, gunpowder three and three-quarter seers according to Jahangiri weight.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 106
Place : Hyderabad.
Dynasty : Mughal
Reign of : Aurangazeb
Inscription date : 15th February to 12th June, A.D. 1667.
Language : Persian verse & prose, Nasta`liq.

This inscription is on Golkonda fort-gun on a bastion to the north-west of Baradari, dated regnal year 10, AH 1077 (words)=1667 A.D. February 15-June 12. Records the manufacture of a gun "*Qala Kusha"* (lit Opener of the fort) by Muhammad Ali Arab. further gives its charge as ten seers (*athar*) and gunpowder as three and half and one fourth seers (*athar*) of Jahangiri weight.

No. 4

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 23 to 24
Place : Inscription on a Gun at Golconda
Dynasty : Mughal
Reign of : Aurangzeb
Inscription date : A.D. 1673
Language : Persian.

At Golconda fort we have some fine specimens of Mughal guns, among which the Fath Raihbar of the Petla Burj, the Azhdha Paikar of the Musa Buruj. and the Dushman of the Sampolia Burj particularly good, on account of their large size, beautiful workmanship and military value. These guns, as a rule, bear on them the name of the manufacturer, the weight of the shorts and gun-powder which are to be used for charging the gun, and the name of the king during whose reign or under whose command they have been made. Artillery was introduced in the Deccan by Turkish engineers in the last decade of the 15th century and we find references to Turkish gunners in the records of that period. Later we find the names of Arab Mechanics also as gunmakers and among them the name of the Muhammad Hussain is prominent as the maker of some magnificent guns.

The present inscription is carved on a gun mounted on the Sampolia Burj at Golconda. The gun is of considerable size, measuring 15ft. 9 in. in length and 2 ft. 4½ in. in girth near the butt and 1 ft. 8 in. near the muzzle. According to the inscription it was made at Asir by one Maratha gunmaker, named Mathra Das son of Ramji. It was apparently brought to Golconda by Aurangzeb, who first used it during the siege of the fort, and after its fall in 1687 A.D. mounted it on the Sampolia Burj in its present position.

The inscription is divided into three parts, each part being carved in a separate panel. The language of the inscription is Persian and the style of writing is *Nastaliq.*

Translation

"During the reign of Abu z-Zafar Muhammad Aurangzeb Bahadur Alamgir the victorious king, in the *hijri* year 1084 H. (1673 A.D.).

"The gun Dushman Kob (the Destroyer of the Enemy): charge (shots) 30 seers and gun-powder 2 seers.

"The gun was made (?) at the Asir fort during the regnal year 16 (1084 H.). Made by Mathra Das son of Ramji".

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 106
Place : Hyderabad.
Dynasty : Mughal
Reign of : Aurangazeb
Inscription date : 19th November A.D. 1674 to 17th March, A.D. 1675.
Language : Persian & Nasta`liq.

This inscription is on a bastion called Musa Burj in Golconda fort. Records the manufacture of a gun named "*Azdaha Paikar"* (lit Dragon-body) by Muhammad Ali Arab. Also gives its charge as one half and three fourth seers (*athar*) of Shah Jahani weight.

No. 5

Reference : Epigraphia Indica Arabic and Persian Supplement, 1937-50.
Page No : 48 to 49

Place : Golconda Fort, Hyderabad.
Dynasty : Mughal
Reign of : Aurangzeb
Inscription date : A.D. 1679.
Language : Persian

Three inscriptions from the guns of Aurangzeb, which were found at Golconda some time ago, have already been published by Mr. G. Yazdani, in the Epigraphia Indo-Moslemica for 1913-14 and 1935-36. Subsequently, the archaeological department of Hyderabad, has discovered two more guns of Aurangzeb at Golconda, and I am indebted to Mr. G. Yazdani for kindly allowing me to publish their inscriptions. *Ma athir-i-Alamgiri* mentions the name of some guns while describing the siege of Golconda by Aurangzeb, and states that they were used by him in the bombardment of the fort; but it makes no mention of the names of the two gun discovered recently: although they are as important and nearly as large as the guns mentioned in the *Ma'athir,* the inscription of which were published by Mr. G. Yazdani previously. It is possible that these two guns may have been brought to Golconda some time after its conquest by Aurangzeb, otherwise they would not have remained unnoticed in the *Ma'athir.*

The gun is made of bronze and dated 1090 H. (1679 A.D.) represently. This gun is mounted on a bastion which is situated at the foot of the Bala Hisar hill towards the south-west. This gun according to the inscription carved upon it is called Atish Bar (Raining fire). It is 17 ft. in length and has a bore 7 in. in diameter. The diameter at the muzzle is 1 ft.7 in. and the circumference near the butt 6 ft. 10 in. It has four inscribed panels, arranged over its length. The language inscriptions in Persian and their script is *Nasta'liq.*

Translation

First panel : Abu z-Zafer Muhammad Muhiud-Din Aurangzeb Alamgir Bahadur, the victorious king. (Regal) year 22.
second panel : Atish Bar (Raining fire) gun. The holy Hijri year 1090.
third panel : Made by Muhammad Ali Arab.
Fourth panel : Shots fifteen seers, gunpowder five seers according to the Shahjahani Weight.

No. 6

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 106 and 107
Place : Hyderabad.
Dynasty : Mughal
Reign of : Aurangazeb
Inscription date : 26th September A.D. 1679 to 22nd January, A.D. 1680.
Language : Persian & Nasta`liq.

This inscription is on a platform called Roshan Chabutra in Golkonda fort, dated regnal year 22, AH 1090= 1679 A.D. September 26-1680 A.D. January 22. Records the manufacture

of a gun named *Atish Bar* (lit Raining fire) by Muhammad ‘Ali ‘Arab. further gives its charge as fifteen seers (*athar*) and gunpowder as five seers (*athar*) of Shah Jahani weight.

No. 7

Reference : Annual Report of the Archaeological Survey of India 1934-1935.
Page No : 76 to 77
Place : Golconda, Hyderabad.
Dynasty : Mughal.
Reign of : Aurangzeb.
Inscription date : ……
Language : Persian

Among the inscriptions found at Golconda one is carved on a gun which was manufactured at Asir in 1673, but was afterwards removed to Golconda by Aurangzeb when he besieged the latter fort in 1687. The gun bears the name of Aurangzeb as well.

The inscriptions discovered in the city and suburbs of Hyderabad are interesting from an artistic point of view as they represent *Thulth* and *Naskh* writings of a high order. Hyderabad until recently was noted for the allied arts of seal engraving and stone calligraphy but as the masters of these arts came from Persia, the decline of these arts was inevitable when such professionals ceased to come to the Deccan.

In addition to the study and critical examination of the above thirty new inscriptions. The authors have also deciphered the texts and prepared the translations of the twenty-five inscriptions of Surat. Broach, Junnar and Ahmadnagar which the Director General of Archaeology in India had sent me to the author at the request of Dr. M. Nazim, an article dealing with these inscriptions is included in the ensuing number of the *Epigraphia Indo-Moslemica.*

During the year under review the publication of Moslem inscriptions has been further pushed by the compilation of a supplementary number to the issue of E. I. M. for 1933-34. In this number Dr. M. Nazim has dealt with seventy-five inscriptions of Western India which, although edited before by other scholars, were included in such publications as were not easily accessible to students and further the texts and translations given by previous editors were not free from mistakes. Dr. Nazim's edition of these inscriptions will prove useful to students for they will be able to study these inscriptions collectively and to trace the history of Moslem Epigraphy in its various aspects.

No. 8

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 54.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Mughal.
Reign of : Bahadur-Shah, son of Aurangazeb.
Inscription date : 18th March, A.D. 1711.
Language : Sanskrit and Nagari.

This inscription is on a slab built into the wall of a room in the Jaina temple. Records the installation of the image of Manikyasvamin *alias* Adisvara and the renovation of the *Chaitya* by *Pandita* Kesarakusala, the disciple of Dharmakusala-gani during the time of (?) *Bhattaraka* Vijayaratna-suri, the disciple of *Bhattaraka Vijayaprabhasuri* of *Tapa-gachcha* with the help of Nawab Muhamad Yusuf Khan Bahadur, a subedar under the king. Also refers to the construction of the *prakara*.

No. 9

Reference : Indian Archaeology 1961-1962, A Review.
Page No : 80
Place : Kolanupaka, Nalgonda.
Dynasty : Mughal
Reign of : Bahadur Shah.
Inscription date : A.D.1761
Language : Sanskrit.

Dated Vikrama 1761, the inscription (pl. CXXXIII A) in Sanskrit records the installation of Manikyasvamin and the construction of a *chaitva-dvara* by Vijayaratna-Suri, disciple of Vijayaprabha-Suri of the Tapa-gachchlia, and *pandita* Kesarakusala, disciple of Dharmakusala-Gani, with the help of Nawab Muliammad Yusuf Khan Bahadur, a *subedar* under the Mughal emperor Bahadur Shah.

…….

SIKH

No. 1

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 107
Place : Hyderabad.
Dynasty : Sikh
Reign of : Maharaja Ranjit Singh.
Inscription date : A.D. 1839.
Language : Persian & Nasta`liq.

This inscription is on a gun near the administrative office No. 3 in Golconda fort, dated Vikrama 1896=1839 A.D. Impressions are indistinct. Seems to state that the gun `*Saf Shikan* (lit Row-breaker) belonging to the king was used in some campaign by an official whose name reads like Sardar Sant Singh son of Iqbal khush Singh (?)

……

ASAF JAHI/NIZAMS OF HYDERABAD

No. 1

Reference : Indian Archaeology 1997-1998, A Review.
Page No : 209.
Place : Badshahi Ashur Khana, Hyderabad.
Dynasty : Asaf Jahi
Reign of : Mir Nizam Ali Khan Asaf Jah II
Inscription date : A.D. 1764-65.
Language : Persian

Among the four Persian inscriptions of Nawwab Mir Nizam 'Ali Khan Asaf Jah II (AH 1175-1218/ A.D. 1762-1803), photographed from the above mentioned Badshahi Ashur Khana at Hyderabad, the first one in three paris, records the erection (i.e., renovation of the Ashur Khana) by Nizamul Mulk Asaf Jah (II) for the sake of (Imam) Husain, in A.H. 1178 (A.D. 1764-65) while the second and the third inscriptions, simply record the name Nawab Mir Nizam Ali Khan Nizamul Mulk Asaf Jah Thani (i.e., the Second), along with the date A.H 1178 (A.D. 1764-65). The fourth one, on wooden panels of northern and southern halls of the Ashur Khana, records the renovation of the decoration of the edifice, at the instance of Asad, the superintendent (of buildings), during the reign of Asaf Jah II, in A.H. 12(0)5 (A.D. 1790-91).

No. 2

Reference : Indian Archaeology 1978-1979, A Review.
Page No : 84
Place : Paragtur, Mahbubnagar.
Dynasty : Asaf Jahis.
Reign of : Nizam Ali Khan Asaf Jah II.
Inscription date : A.D. 1794
Language : Arabic and Persian.

This inscription of the time of Nizam Ali Khan Asaf Jah II, dated in A.H. 1209 (A.D. 1794), records the construction of a mosque by Muhammad Amin Khan Arab.

No. 3

Reference : Indian Archaeology 1979-1980, A Review.
Page No : 91
Place : Karimnagar.
Dynasty : Asaf Jahis.
Reign of : Mir Nizam Ali Khan Bahadur (Asaf Jah II)
Inscription date : A.D. 1794-95.
Language : Arabic and Persian.

An Inscription, dated A.H. 1209 (A.D. 1794-95), on a gun, of the time of Mir Nizam AH Khan Bahadur (Asal Jah II), from Karimnagar, gives the name of the manufacturer Musa and the supervisor Faujdar Khan.

No. 4

Reference : Epigraphia Indo-Moslemica, 1931-32.
Page No : 32
Place : Warangal Fort
Dynasty : Nizam
Reign of : Mir Nizam Ali Khan
Inscription date : A.D. 1802.
Language : Arabic and Persian

This inscription at Warangal Fort is carved on the doorway of a building, situated near Shitab Khan's hall. It consists of three lines, in the third line the name of the builder and date was inscribed. The style of writing of the first two lines in *Naskh* while of the third is *Nasta'liq.*

Translation

In the name of god the most merciful and compassionate (Quran, Chapter CXII). The gate of this repository of the impression of Ali's hand (upon 'Ali be peace !) was founded and built by Ghulam Hussain during the reign of Shah 'Alam II and the Deccan governorship of Mir Nizam 'Ali Khan in 1217 H. (1802 A.D.).

No. 5

Reference : Indian Archaeology 1980-1981, A Review.
Page No : 83
Place : Golconda Fort, Hyderabad.
Dynasty : Asaf Jahi.
Reign of : Mir Nizam Ali Khan (Asaf Jah II)
Inscription date : ……..
Language : Arabic and Persian.

There are about two dozen guns cast during the reign of Nawab Mir Nizam Ali Khan (Asaf Jah II). inscribed with the name of their manufacturer Muhammad Qasim, also bearing the dates AH 1185 (AD 1771-72), AH 1193 (AD 1779) and AH 1198 (AD 1783).

No. 6

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 107.
Place : Golconda, Hyderabad.
Dynasty : Asaf Jahi.
Reign of : Mir Nizam`Ali Khan (Asaf Jah II).
Inscription date : ……..
Language : Persian, Nasta`liq.

This inscription is on a gun near the Maka`i Darwaza. Mention the name of the gun "*Ra`d Awaz"* (lit Thundering sound) and refers to the government of the king.

No. 7

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 107.
Place : Golconda, Hyderabad.
Dynasty : Asaf Jahi.
Reign of : Mir Nizam`Ali Khan (Asaf Jah II).
Inscription date : ……..
Language : Persian, Nasta`liq.

This inscription is on a gun on a bastion near the Devi temple. refers to the government of the king.

No. 8

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 107.
Place : Golconda, Hyderabad.
Dynasty : Asaf Jahi.
Reign of : Mir Nizam`Ali Khan (Asaf Jah II).
Inscription date : ……..
Language : Persian, Nasta`liq.

This inscription is on a gun placed on the bastion behind the Devi temple. Refers to the government of the king and mentions Muhammad (son of) Qasim (as Manufacturer of the gun).

No. 9

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1980-81.
Page No : 108.
Place : Golconda, Hyderabad.
Dynasty : Asaf Jahi.
Reign of : Mir Nizam`Ali Khan (Asaf Jah II).
Inscription date : ……..
Language : Persian, Nasta`liq.

This inscription is on a bastion called Rakkas Burj, refers to the government of the king and mentions Muhmmad (Son of) Qsaim (as manufacturer of the gun).

No. 10

Reference : Indian Archaeology 1997-1998, A Review.
Page No : 209.

Place : Hyderabad.
Dynasty : Asaf Jahi
Reign of : Mir Akbar Ali Khan Sikandar Jah Asaf Jah III
Inscription date : A.D. 1804-05
Language : Persian

A seal housed in the museum at Idara-i-Adabiyat-i-Urdu, Panja Gatta. Hyderabad, pertains to the time of Mir Akbar Ali Khan Sikandar Jah Asaf Jah III (A.H 1218-44 A.D 1803-29). Dated in A.H 1219 (A.D 1804-05), the seal records the name of the official as Ashrafu'd Daula Ashraf Jang Mir Ali Husain Khan Bahadur, Fidwi-i-Asaf Jah (i.e., the devoted servant of Asaf Jah).

No. 11

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No : 140.
Place : Hyderabad.
Dynasty : Asaf Jahi.
Reign of : Sikandar Jah (Asaf Jah III)
Inscription date : A.D. 1820-21
Language : Persian verse, Nasta`liq.

This inscription is on a Purana-Pul (Old Bridge) slab fixed to the right of the gate. States that repairs were carried out to the bridge by Raja Chandu Lal Puran Singh Darogha (Superintendent) was in charge of the work. Composed by the Raja himself under the pen-name Shadan. Published *Landmarks, p. 10.*

No. 12

Reference : Epigraphia Indo-Moslemica (1907-1912)
Page No : 29
Place : On the Laiq-ud-Daulah Bridge, Hyderabad.
Dynasty : Asaf Jahi (Nizams of Hyderabad)
Epigraph of : Afzal-ud-Daulah Nizam-ul-Mulk Asaf Jah V
Inscription date : A.D. 1853-54.

Translation

The date of the foundation of the bridge.
"Oh! Lord, direct us in the right way".

In the time of Afzal-ud-Daulah, Bahadur, Nizam-ul-Mulk, the Asaf Jah of the age.

O, God, grant that, so long as the sun and the moon may shine, the sun of his prestige may continue to shine. His worthy minister is the factor of the state (Mukhtar-ul-mulk, better known as Salar Jung), who in all circumstances desires the good. Colonel Davidson was the good-hearted ambassador, possessed of honour and dignity. This bridge, which resembles the arch of the seventh hall of heaven, was built after the design of Mr Mart; the straightway over the river Musi; and from this district one may ascertain the date of its completion.

The chronogram gives the date A.H. 1270 (=A.D. 1853-54).

No. 13

Reference : Indian Archaeology 1994-1995, A Review.
Page No : 84.
Place : Hyderabad.
Dynasty : Asaf Jahi
Reign of : ……
Inscription date : A.D. 1871-72
Language : Persian.

This elegant Persian epigraph, executed in Nastaliq characters, mentions the death of Qutb-i-Zaman Shah Muinu`d Din *alias* Shah Khamush, in A.H 1288 (A.D. 1871-72) and records that the tomb of the saint was constructed by the Minister Nawab Asman Jah Bahadur, during the reign of Nawwab Mir Mahbub Ali Khan Bahadur, the king of Deccan (AD 1869-1911).

No. 14

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 176 to 177
Place : Koyalakonda, Kollapur Taluk.
Dynasty : Asif Jahi.
Epigraph of : Mukhram-ud-daula.
Inscription date : 19th January A.D. 1873.
Language : Arabic.

This inscription is on the top of the entrance of the fort. This inscription records that Nawab Mukaram-ud-Daula Bahadur, Sadayyal Mohame Sarkar-Ali became the officer-in-charge of the fort of Koyyalakonda at 3 *jhamus* of the day at the 19th Zilhajj Sna 1290.

No. 15

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 177 to 178
Place : Koyalakonda.
Dynasty : Asaf Jahi.
Epigraph of : Mukhram-ud-daula.
Inscription date : A.D. 1873.
Language : Arabic.

This inscription is on the top of the entrance of the fort, and it records that *Nawab Mukaram-ud-Daula Bahadur*, the revenue minister of the *Nizam* visited the fort of *Koyyalakonda* at 3 Jhamus of the day at the 19th Zil hazi Sna 1290.

No. 16

Reference : Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)

Page No : 202 to 203
Place : Bichkunda.
Dynasty : Asaf Jahi
Reign of : ……
Inscription date : A.D. 1875.
Language : Persian.
Script : Persian.

This inscription is on a pillar of Hindu temple in front of the Musjid. The record praises the horse as good mannered, fast running and well behaved. which he died in 1293 Hijri and went to the gardens of Heaven may be blessed by the Almighty.

No. 17

Reference : Indian Archaeology 1976-1977, A Review.
Page No : 64
Place : Hyderabad.
Dynasty : Nizam ?
Reign of : …….
Inscription date : A.D. 1876-77
Language : Arabic and Persian.

The epitaph records the death of Karima Begam, stated to be the Begam of His Majesty the Sultan (Nizam of Hyderabad in AR. 1293 (A.D. 1876-77).

No. 18

Reference : Indian Archaeology 1994-1995, A Review.
Page No : 84.
Place : Hyderabad.
Dynasty : Asaf Jahi
Reign of : Mir Mahbub Ali Khan Asaf Jah VI.
Inscription date : A.D. 1888-89.
Language : Persian-Urdu.

Belonging to the time of the Asaf Jahi ruler Mir Mahbub Ali Khan, another bilingual inscription (Perso-Urdu) that records the erection of Nabi Khana-i-Muhammad (probably the *Sama Khana*, i.e., audience hall) in front of (the tomb of) Hadrat Khamush in A.H 1306 (A.D. 1888-89), during the Prime Ministership (*Maduru* 7 *Mahami*) of Nawab Asman Jah Bahadur, who is referred to above. It further adds that this work was carried out with great efforts of Salu Begam Sahiba, the spouse of the deceased (Nawab) and under the supervision of Sayyid Muhammad Asghar Husaini. the *Sajjada*, i.e., the spiritual successor.

No. 19

Reference : Indian Archaeology 1994-1995, A Review.
Page No : 84.
Place : Hyderabad.

Dynasty : Asaf Jahi
Reign of : Mir Mahbub Ali Khan.
Inscription date : A.D. 1889-90.
Language : Persian-Urdu.

Another Perso-Urdu inscription assigns the construction of a gate, termed as *Bab-i-Farid* (in the tomb of Shah Khamush), to Muhammad Shah Sabir, during the rule of Mir Mahbub Ali Khan in AH 1307 (AD 1889-90), under the supervision of Sayyid Muhammad Asghar Husam referred to above.

No. 20

Reference : Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)
Page No : 204 to 205
Place : Chinnamalla Reddy, Kamareddy.
Dynasty : Asaf Jahi
Reign of : Mir Mahboob Ali Khan (6th Nizam)
Inscription date : A.D. 1908.
Language : Arabic and Persian.
Script : Arabic and Persian.

This inscription is on the tank bund of the village. The inscription records, *Mirza Ahmad Ali Baig Khan Bahadur Nader Jung,* the second son of *Nawab Afsar-ul-Mulk Bahadur,* commander in chief of 6th Nizam's army had drowned in the water and died at 20 yards distance from this Epigraph.

No. 21

Reference : Indian Archaeology 1979-1980, A Review.
Page No : 91 and 92
Place : Nizamabad.
Dynasty : Nizam
Reign of : Mir Usman Ali Khan Bahadur.
Inscription date : A.D. 1928
Language : Arabic and Persian.

An epigraph of the time of the seventh (and the last Nizam) Nawwab Mir Uthman Ali Khan Bahadur from Nizamabad records the construction of the tomb of Hadrat Sayyid Shah Amanullah Husaini in A1 1346 (A.D. 1928) through the efforts of Buhlul Shah, the Sajjada of the *dargah*. It gives the dates of the birth and the death of the saint as A.H. 890 (A.D. 1485) and A.H. 1162 (AD 1748-49) respectively. This would give the saint a life-span of 272 years, and this is rather unusual.

No. 22

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 47.
Place : Koyyalakomda, Mahabubnagar District.

Dynasty : Nizam.
Reign of : ……..
Inscription date : ……..
Language : Arabic and Persian.

This inscription inscribed on the top to the entrance of the Fort in Arabic and Persian records the visit of Nawab Mukkaram-ud-Daula Bahadur, the Revenue Minister of the Nizam to the fort of Khelkonda (Koyyalkomda) on 19th Zil Haz, H. 1290 at 3 o' clock.

In the name of God, kind and merciful. Nawab Mukaramaddoula Bahadur, Minister of Revenue Department, Nizam's State, visited the Khelkonda fort on 19th Zil Haj 1290. (Hijri) at 3 o' clock. Munshi Gulam Mohammad.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 11
Place : Koyyala Konda, Mahaboobnagar District.
Dynasty : Nizam
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on the top of the entrance of the fort. Dated H. 1290, 19th Zil Haz. Records the visit of Nawab Mukaram-ud-Daula Bahadur, the Revenue Minister of the Nizam to the Fort of Khalkonda (Koyyalakonda).

No. 23

Reference : Indian Archaeology 1998-1999, A Review.
Page No : 230
Place : Hyderabad.
Dynasty : Asaf Jahi
Reign of : ……..
Inscription date : ……..
Language : Persian.

Among other epitaphic records from Hyderabad, the first one in Persian is a later installation, which registers the dates of birth and death of a pious and learned person Hadrat Hafiz Mir Shamsuddin Muhammad Faid who was born in A.H 1195 (AD 1780-81) and died in A.H 1283 (A.D 1866-67). In the light of the work *Dasian-i-Adab-i-Hyderabad* (pp. 207-221), by Sayyid Muhyiud Din *Qadiri* Zor, it may be added that he was a versatile personality who played dominant role in the field of academic achievements and literature under the later Asaf Jahi rulers of Hyderabad. He was closely associated with Fakhrud Din Khan Shams ul Umara, a high official and scholarly personality. He was a Hafiz (one who has got the whole Quran by heart), master poet, eminent author and a saintly figure-all rolling into one.

…….

RAJAS OF WANAPARTHY

No. 1

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 200 to 204
Place : Sree Rangapuram, Wanaparthy Taluk.
Dynasty : Rajas of Wanaparthy.
Reign of : Ramesvara Rao.
Inscription date : 12th January A.D. 1909.
Language : Sanskrit.
Script : Telugu.

This inscription gives a lengthy genealogy of Wanaparthy Rajas. Their surname was after their native place from Janumpalli. They belong to *Motati Vamsa* and *Penubala gotra.* Based on the inscription the following genealogy of the Wanaparthy rajas is given.

Veera Krishna reddi
|
Vemudi Venkata reddi [AD 1633]
|
Gopal Rayudu [AD 1637]
|
Venkata reddi [Adopted] [AD 1711]
|
Ramakrishna Rao [1829]
[Raja Bahadur]
|
Raja Ramesvara Rao I [AD 1861] [adopted]
|
Raja Ramakrishna Rayalu [adopted]
|
Ramesvara Rao II [adopted]
|

—----------

| |
Sri Krishna Rayalu Raja Sri Ramadeva Rayalu
|
Raja Ramesvara Rao III

The third ruler of this family namely *Baheri Gopala Rao* constructed a temple at *Garudachala* of *Srirangapuram* and installed *Sri Ranganadha swamy* in the year S 1685. He was responsible for this temple which was a replica of *Sriranganadha swamy* temple of *Srirangapuram* of the South and named it as *"Uttara Srirangapuram".* A tank was excavated and named it as *"Ranga samudram"*. The *sikhara* of this temple is beautiful and the door jambs and sculptures are of interest. *Sankaramba,* wife of *Rama Krishna Rao* was responsible for the construction of *Mukha Mandapas* of this temple.

…….

INDETERMINATE INSCRIPTIONS

No. 1

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 52
Place : Mudimanikyam, Medak District.
Dynasty : ……..
Reign of : ……..
Inscription date : 4th July, A.D. 1336.
Language : Telugu.

This inscription is lying near the tank. Dated S. 1258, Dhatu, Sravana, su.6, Sunday (A.D. 1336, July 14). Refers to the construction of a tank to the west of the village Vriddharatna (Mudimanikyamu) by Malli Setti in the name of his first-born son Vasulemka. The inscription was composed by Mahadeva, son of Isvararaya.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 104 to 106.
Place : Mudimanikyamu, Medak District.
Dynasty : ……
Reign of : ……
Inscription date : 14th July, A.D. 1336.
Language : Sanskrit.

This inscription in Sanskrit verse is inscribed and refers to the construction of a tank by Malli-setti in the name of his first-born son Vasu-lemka to the west of the village called Vrddha-Ratna (Mudi-manikyamu) on Sunday, su. 6 in the month of Sravana of the year Dhatu, Saka 1258 (=Sunday, 14 July, A.D. 1336). Malli-setti was the son of Mallu-lemka, the ruler of Sveta-grama and Mallamba, the daughter probably of Errapota nayaka, born of the Muddappa-kula. The inscription was composed by Madhava, son of Isvararya and it closes with the word Sri Ramacandra transcribed in Devanagari letters.

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 247 to 249
Place : Mudimanikyam, Andole Taluk, Medak.
Dynasty : ……
Reign of : ……
Inscription date : 14th July, A.D. 1336.
Language : Sanskrit.

This inscription is on a slab inside the compound of Bhogeswara temple. The inscription records the construction of a tank towards west of the village *Svetagrama* by

Vasulemka, son of *Errapota* and *Mallamba* of *Appakula* of *Ellu Lemka* for the merit of his parents. The composer of this inscription was one *Madhavasuri*, son of *Isvararya*.

No. 2

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
Page No : 60.
Place : Alampur, Mahbubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : 8th May, A.D. 1353.
Language : Telugu.

This inscription is on the left side of the *mahadvara* of Kanchi Kamakshi temple. States that the (wall) was constructed by [A]nataraju who was the *pradhani of Mahamandalesvara* Hammadi Deva.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 128.
Place : Alampur.
Dynasty : …….
Reign of : …….
Inscription date : 8th May A.D. 1353.
Language : Telugu.
Script : Telugu.

This inscription is on a pillar in Kamakshi Devi temple. And it refers to the installation of the image (name not given), by *Pradhani Aitaraju*, a subordinate *mahamandalesvara Hemadideva maharaju*.

No. 3

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 44
Place : Alampur, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1355(3)
Language : Telugu.

This inscription id Dated S. 1277 (5), Vijaya, Jyestha s.u. 5, Wednesday. Damaged. It seems to record some construction by a certain *mahamandalesvara.*

No. 4

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 53.
Place	: Maktal, Mahabubnagar District.
Dynasty	: ……..
Reign of	: ……..
Inscription date	: 25th January 1358.
Language	: Telugu.

This is inscribed on a white stone pillar set up in the Isvara temple. It is in Telugu and records that when the bricks of the temple Sri Svayambhu Mallinatha-devara developed cracked, Pallinamti Vikkari Nayamdu of the retinue of Raya-Gaja-Sahini, svamidrohara-gamda Gumdayya Sahini supplied the bricks to the Mallinatha-devara`s shrine, set up the Kalasa and carried on the repairs on Thursday, su. 15, Magha of the year Hemalambi ? (= S. 1280 Thursday 25 January A.D. 1358) so that by the grace of God Mallinatha deva he might acquire unending merit.

No. 5

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 119 to 124
Place	: Ainavolu, Warangal District.
Dynasty	: ……..
Reign of	: ……..
Inscription date	: A.D. 1369.
Language	: Sanskrit and Telugu.

This inscription, in Sanskrit verse and Telugu prose, is on a broken piece of stone set up near the dhwaja-stambha of the Mailaru temple in Ainavolu, which is a village about 8 miles away from Warangal on the road to Khammamet, a couple of miles off the main road.

It records the grant of the village of Ayyanavolu to Mailaradevara by Anapotanaya of the Recarla dynasty in Saka 1291, Saumya, Sravana, su. 15. Thursday. The gift was made on the occasion of the digvijaya by Anapota.

This inscription also gives a number of details about this dynasty. There are many royal dynasties: and the Recerla gotra amidst them has been honoured by the Kakatiyas. In this dynasty was born Vennayya-naya and his son Dacaya. Dacaya proceeded to conquer the Pandyas in accordance with the orders of Prataparudra and obtained the title Pandya-raya-gaja-kesari. He had a son named Singanna who won many titles by his great deeds. His son Anapota-naya ruled along with his brother Madhava-naya. Anapota was ruling Orugallu, Tribhuvana-giri, Raju-konda, Singavaramu and the rest of the Telugu country when he made the grant to the deity Mailara-deva. The inscription adds that this deity is no other than Mallara and that the goddess by his side, Madaci, is Parvati only.

The author of this inscription is Naganatha, son of Pasupati, of the Kaushika gotra.

No. 6

Reference : Indian Archaeology 1957-1958, A Review.
Page No : 58
Place : Hyderabad.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1369-70
Language : ……..

An inscription from Hyderabad, dated A.H. 1167 (A.D. 1153-54), mentions the death of the Sufi saint Khwaja Islam Khan Naqshbandi. Another records the construction of the tomb of a saint named Da'ud, son of Husain, by Khwaja Wahhab. It is dated A. H. 771 (A. D. 1369-70).

No. 7

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No : 138.
Place : Lingampalli, Nawabpet, Vikarabad District.
Dynasty : …….
Reign of : …….
Inscription date : 17th April, A.D. 1393.
Language : Telugu.

Records the gift of mango-groove to the God Uttaresvara in *Potlacheruvu* by *Kasavaraju* son of *Soma Raju* and *Mallamba* and grandson of *Singaraju* who bears the titles`*Gajagandharvarana'* to the north of *Suggaradevitagu.*

The fact that there is no mention of overlords, seems to suggest the disturbed political conditions in the Telangana region during the post Kakatiya period.

No. 8

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 25.
Place : Hyderabad.
Dynasty : ……..
Reign of : ……..
Inscription date : 31st March, A.D. 1397.
Language : Sanskrit and Nagari.

This inscription is on a Bronze image deposited in the Salar Jung Museum. Records that the image of Padmaprabha was caused to be made by *Samghapati* Gunapala, his wife Jokhalade[vi*] and son *Samghapati* Jhajhans of Pragvata-jnati, for the merit of *Samghapati* Kshata and the ancestors and states that the image was consecrated by Haribhadra-suri.

No. 9

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 129.
Place : Kudali Sangameswaram, Alampur Taluk.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1399.
Language : Telugu.
Script : Telugu.

On a pillar in Sangameshwara temple. It mentions that the *sikhara*, *mandapa* and the buildings of *Sangameshwara* temple were repaired by *Kandanavolu Peddakaranam Tirumala* in *Saka* 1320.

No. 10

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 20 to 21
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : …….
Reign of : ……..
Inscription date : A.D. 1398 and A.D. 1598.
Language : Sanskrit.

This inscription is on a pillar in front of the main doorway of the Umamahesvara temple. It has two different dates. S. 1320 & S. 1520. It records the establishment of Parvati by Sadananda, a follower of Bharati school, Purushottama, the former`s devotee set the images of Nandisvara, Kesava and Parvati. The inscription contains a *chakrabada* in the end which does not disclose the names of author and patron.

No. 11

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 55.
Place : Maktal, Mahabubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : 14th century A.D.
Language : Telugu.

This short inscription in Telugu records that in the year Subhakrt a certain Adikari Mudu set up two nandi-pillars in front of the God Mallinatha Devara for the merit of Gumdaya Nayaka.

This may be dated late in the fourteenth century A.D. on palaeographical grounds

No. 12

Reference : Indian Archaeology 1961-1962, A Review.
Page No : 78
Place : State Museum, Hyderabad.
Dynasty : ……..
Reign of : ……..
Inscription date : 14th century
Language : Telugu.

This is a hero-stone from a fourteenth-century Telugu record that states that Prole offered his head to the Devi after saluting Oderaju. The sculpture depicts a man severing his head.

No. 13

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 349
Place : Devarakonda.
Dynasty : ……
Reign of : ……..
Inscription date : 14th century A.D.
Language : Telugu.

This inscription is lying near the inner gateway of the Mosque. It records the gift of one *marturu* of land, irrigated in two seasons, as *sarvamanya* to compensate the land in undated and used as *doravu* (pond) under the tank Mahadeva Samudra in the village Nalladamepalli of Sri Maheswara Deva by Rudradeva son of Visvanathadeva, probably of the Cheraku family.

No. 14

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 350
Place : Mettapalli, Huzurnagar Taluk.
Dynasty : ……
Reign of : ……
Inscription date : 14th century A.D.
Language : Telugu.

This inscription is on a boulder in front of the Narasimha Swamy temple. The inscription begins with the eulogy of the chief Malnayini of Tangeda who bears among others the titles like *Haihaya-rajya-pratishthitacharya, Maratla-gotrapavitra*, *Mallavoli-puravara dhisvara.* While he was ruling the earth, it is said, his *tirpal* named Bollasetti got the temple of Ahobala of Mattapalli constructed and set up the pinnacle (*sikhara*) for the merit of his parents [Gain]gisetti and Marasani. This epigraph is dated to the 14th century A.D.

No. 15

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 282
Place : Inugurthy, Mahabubabad Taluk, Warangal District.
Dynasty : …….
Reign of : ……..
Inscription date : A.D. 1415.
Language : Telugu.

This inscription is on a pillar in the temple of Lakshmi Narasimha Swami. States that a certain Mantriraju Timmaraju had the temple (*nagaru*) and *mantapa* constructed for Sri Narasimha the lord of Lakshmi if Inuguriki (Inugurthy) on Thursday, su. 10 of Sravana in the year Manmatha, S. 1337 (A.D. 1415).

No. 16

Reference : Indian Archaeology 1986-1987, A Review.
Page No : 104
Place : Tellapur, Medak.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1418.
Language : …….

Dated Saka 1340 (AD 1418), the inscription refers to the construction of wells in the village Telumganspura by persons belonging to the Visvakarma community.

No. 17

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 46.
Place : Pangal, Kollapur Taluk, Mahbubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : 6th December, A.D. 1424.
Language : Kannada and Sanskrit.

This inscription is on a pillar in front of the pond called Ramanagundam in the fort. Records the construction of the temple of Mukti-Ramavara by Devanarayana, the son of Simhanarayana and the governor of the fort. Simhanarayapa belonged to the family of brahmanas who hailed from Kasmira.

No. 18

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 17 to 18

Place : Mannanuru, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : 29th October, A.D. 1425
Language : Telugu and Sanskrit.

This inscription is on a stone set up on a hill fort known as Pratapa Rudra`s fort. Dated S. 1347, Visvavasu, Kartika ba. 2, Monday. (A.D. 1425 Oct. 29). Records the planting of a grove of trees in the spring of that year near the temple of Gupta Mallikarjuna in Mahesvara Nilakantha kshetra of the said deity by Somana son of Palakurthi Mallinayaka for the merit of his son.

No. 19

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 66 to 68
Place : Munnanur, Mahabubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1425
Language : Sanskrit and Telugu.

There is a hill at a distance of about 4 miles from Munnaur village on the road to Accampeta. This is generally referred to as Prataparudras fort and is an important and interesting fort.

The following inscription, in Telugu prose and Sanskrit verse, is on a stone set up on top of the hill and records the establishment of a forest (by planting trees) for merit to his own son by Somana, son of Palakurthi Mallinaya. This was done in the presence of the deity Gupta-Mallikharjunasvami, in Saka 1347, Visvavasu, Kartika, ba., 2, Monday. The place is referred to as Nilakantha-punya-ksetra. At the end of the inscription is a Sanskrit verse which says that by planting one asvattha tree, one banyan etc. escape going to hell.

No. 20

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 282 to 283
Place : Narasimlupeta, Mahabubabad Taluk, Warangal District.
Dynasty : ……..
Reign of : ……..
Inscription date : A.D. 1437-38.
Language : Telugu.

This inscription is on a hillrock called Devuni Gutta. Records show that certain Krishnacharya excavated a tank at Nirisimhachala in Tattipalli for the ablutions of the brahmanas in S. 1359, Pingala [=A.D. 1437-38].

No. 21

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 161 to 166
Place : Sayampeta, Warangal District.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1460.
Language : Telugu.

This inscription, in Telugu prose, is on a stone pillar erected about 2 furlongs off from the Muccerla Venkateswara temple, which is situated about one mile from Sayampeta. Sayampeta is a village, a mile and a half from the main road from Warangal to Parkhal about 28 miles off from Warangal.

The date of the inscription is Saka 1382, Tarana Vaisakha su. 15, Vadda-varamu (Saturday), Lunar eclipse.

This records the gift of villages called Muccerla and Mada with vrttis marked out for the respective donees. The villages were situated in Kottagattu-sthala and Varangallu-sima. It is interesting that the inscription adds that the vrttis were granted along with the cultivators allotted for these vrttis. The gotra of each donee, and his father and grandfather have been referred to.

The donor is the Velama chieftain Dharma-ravu, son of Vennamanaya and Singamamba, grandson of Pedda-Singamma-naya and great grandson of Annavota-naya. The donor claims to have had all the birudas which Anavota-naya had.

The inscription is full of spelling and grammar mistakes.

No. 22

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 262 to 263
Place : Jettitanda, Ramayampet Taluk, Medak.
Dynasty : ……
Reign of : ……
Inscription date : 18th June A.D. 1461.
Language : Telugu.

This inscription is on a big stone at the end of the tank called Jetticheruvu. The inscription records the excavation of a tank in *Chelimeda* to the temple of god *Tirumala* by *Chemnajetti*, son of *Tirumalaya* and grandson of *Apajetti* and *Rudrayamma* of *Vasishta-gotra.* Also registers the gift of four martturs of land under the tank as *vritti* to the brahmianas along with the distribution of the yield accrued out of the lands between the tillers and the donor brahmins.

No. 23

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 264
Place : Hathnoor, Narsapur Taluk, Medak.
Dynasty : ……
Reign of : ……
Inscription date : 21st June A.D. 1461.
Language : Telugu.

The inscription records the construction of two Sluices to the tank at Hatnuru together with widening the bund, by *Mahipati Pandita* son of Saloba Pabdita.

No. 24

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 47 to 48
Place : Alampur, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1464.
Language : Telugu and Sanskrit.

This inscription is dated S. 1525, (mistake for 1389 ?) Vijaya ? Chaitra su. 3, Monday. Registers two grants (1) to the *matha* of Nageswara entrusted into the hands of Kuppasakanti Sivalingadeva disciple of Pattada Pramathesvara seated on the throne of Basavanna`s house at Srigiri in the assembly of *ganas*. (2) Another is for the benefit of their tutelary god by the community of merchants belonging to the lineage of Kubera.

No. 25

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
Page No : 15 to 16.
Place : Munnanuru, Achchampet Taluk, Mahbubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1468
Language : Telugu.

This inscription is on the *dhvajastambha* in front of Venugopalaswami temple. Records the construction of the temple for Vijaya Gopala with its various component parts like *garbba-mandira, antarala, bhoga mandapa* etc. by Namhdi Malla-reddi, son of Timma-reddi and Sarvam Amba. The donor had many titles like *jagamobba-ganda, kampiraja* etc. and he belonged to the Nadipitta Bhattopadhyaya who was well versed in *Vedas* and *Shastras*.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 64 to 66
Place : Munnanur, Mahabubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : A.D. 1468.
Language : Sanskrit and Telugu.

Munnanur is at a distance of about 12 miles from Accampeta, and is referred to as Munipura in this inscription which is carved on the garuda dhwaja in front of the Vijaya-Gopala temple situated on a hill near the village.

The inscription in Telugu prose and Sanskrit Verse, records the construction of the Vijaya-Gopala temple with its various component parts like garbha-mandira, antarala, bhoga mandapa, etc., by Namdi-Mallareddi, son of Timmareddi and Sarvamamba. His birudas are jaganobba-ganda, kampiraja and raya-misara-ganda. He belongs to the Nadipitta-gotra and the dynasty of Motavada vamsa.

The poet who composed the inscription is Venkata-Bhattopadhyaya who knew the essence of the meaning of the Vedas and the Sastras. The scribe who carved the inscription was Karupamula Appayya.

The date of the inscription is Saka 1390, Margasirsa, Kilaka- A certain Narayana-muni is mentioned, who is also referred to in another inscription.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 17
Place : Mannanuru, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1468.
Language : Telugu and Sanskrit.

This inscription is on the Garuda dhwaja pillar in front of Vijaya Gopala temple. Dated S. 1390, (A.D. 1468) Kilaka Margasira. Records the construction of the Vijaya Ganda Gopala temple with all its component parts by Namdi Malla Reddy who had the *birudas* Jaganobba ganda, Rayamisara ganda etc., He belongs to Motavada *vamsa*. Some of his titles are interesting. The Poet's name is Venkata Bhattopadhayaya.

No. 26

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.

Page No : 25.
Place : Hyderabad.
Dynasty : ……..
Reign of : ……..
Inscription date : 4th February, A.D. 1474.
Language : Sanskrit and Nagari.

This inscription is on a Bronze image deposited in the Salar Jung Museum. Records that Sambhavanatha-chatur-vimsati-patta was caused to be made by *Sri Sarimga of Srimala inati*, a resident of Ahammadanagara, for his own merit, the other important members of his family like his wife Aka, son and his wife (name lost) and grandson *Śri Ukhi* and his wife Lajaka also being participants in the act of making of the patta. States that it was consecrated by Jnanasagara-suri of Vriddhatapa paksha.

No. 27

Reference : Annual Reports, 1934-1935 Volume-III, Department of Archaeology and Museums Government of Telangana.
Page No : 36
Place : Inugurti, Kesamudram Mandal, Warangal District.
Dynasty : ……..
Reign of : ……..
Inscription date : 13th July, A.D. 1475.
Language : Telugu.

This short Telugu inscription from the temple of Narasimha in Inugurti is interesting as evidence of the prevalence of Sri Vaishnavism in this part of the country in the Fifteenth century. It records the construction of something or other in the form of the letter Sri, for the God Narasimha, lord Lakshmi by Timma-raju, son of Mamtti-raju.

The inscription is dated in Saka 1397, Manmaths, Sravana, suddha, dasami, Thursday. That date is a sound one and corresponds to Thursday the 13th of July A.D. 1475. *Dasami* on that day was 78, that is 47 *ghatikas* or 18 hours and 45 minutes after sunrise on that day.

Translation

[Ll. 1-2] Obeisance to the glorious Ramanuja.

[L1. 2-5] Hail, (after) expiry (of the) glorious, victorious and prosperous (Saka) year 1397. (in the cyclic) year Manmatha, (in the month of) Sravana, (on the) tenth day (of the) bright (fortnight), (on) Thursday.

[L. 5-8] Ti(m)mma-raju, son of Mamtti-raju constructed (a building ?) in the form of (the letter) Sri, for (the God) Narasimha, lord of Laksmi, of Vinugurite.

No. 28

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).

Page No : 351 to 353
Place : Vellaturu, Huzurnagar Taluk.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1486
Language : Telugu.

This inscription is on a slab near the Sivalaya. The inscription records the installation of the golden images of Virupaksha, Ganapati, Bhairava and Nagas by Sri Nityananda Mahayogi in the river Krishna in Vellaturu, near Papavinasesvara. It also extols the spiritual greatness of the place, stating that those who suffer from *bhuttas*, snake bites, and diseases, will be relieved of all ills if they worship the god, on seven Mondays without break. The childless will beget children.

No. 29

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 209 to 210
Place : Nagulapadu.
Dynasty : …….
Reign of : Ramaraju Medaraju.
Inscription date : 5th March A.D. 1482.
Language : Telugu.

This inscription is on the side of the entrance to the northern temple. States that, while Ramaraju was ruling the kingdom of the earth, Akkana, the younger brother of Kachana, son of Akkiraju Potaraju built the *Panavatta* to the Kameswara-linga.

No. 30

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 74 to 75
Place : Ghanpur, Mahabubnagar.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1494.
Language : Telugu.

The village Ghanpur is in Wanaparti taluk, Mahboobnagar district at a distance of 16 miles from the district headquarters.

This inscription is engraved on a stone slab lying behind the Z. P. High School. It is in Telugu prose with some Arabic words current among the masses at that time.

The epigraph is dated in Saka year 1416, Ananda, which corresponds to 1494 A.D.

It registered a lease-out of a cultivable area of the village Ghanpur in favour of a merchant community by one (Nizamul Mulk ?). The boundaries of the land are given as, beginning from the gate called Sasakhaman upto the stream known as Sana Sita Yeru. Just as

in the other epigraphs an imprecatory note is given at the end of the inscription in which it is exhorted that some penalty would be levied on those who meddle with the arrangement.

No. 31

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums Government of Andhra Pradesh, 1988.
Page No : 46 to 49.
Place : Sarikonda, Kalwakurthy Taluk, Mahaboobnagar District.
Dynasty : ……
Reign of : …….
Inscription date : 16th September, A.D. 1496.
Language : Telugu.

This inscription is inscribed by Sarakah-ul-mulk-Minnajaya son of Azam Mallu-Khan Vodaya, on a slab near a pond of a ruined fort on the top of a hill. It registers the establishment of the Chalivendra (thatched shed for water supply) in the village Charikonda to meet the needs in the two seasons of winter and summer accounting for the period of eight months by Minnajiya in the service of Azam Mallukhan Odayalu. The said service was entrusted to persons by name Bommajiya and Basavajiyya of the village. These persons were given land measuring one putti (kha) of paddy (Vadlu) within the catchment area of Gauri Samudra. Out of this one bhaga of land was again given to persons (?) for lease (Kavulu) on a supplement establishment, the details of which are not clear.

No. 32

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 210 to 211
Place : Ramadugu.
Dynasty : …….
Reign of : …….
Inscription date : 23th November, A.D. 1497.
Language : Telugu.

This inscription is on a boulder in the field. States that, Gopireddi Yarareddi built a temple, dug a pool (Kumta), planted a grove of trees and set up a kamba for the Perumal, so that merit might accrue to his father Nareddi and his mother Chennasani.

No. 33

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 19.
Place : Katukuru, Khammamet (Khammam) District.
Dynasty : ……
Reign of : ……
Inscription date : Later 14th century A.D.
Language : Telugu.

This inscription is in Telugu prose, carved on the stone wall to the right of the main gate of the fort of Khammamet.

No date has been given, but the script seems to be later than the 14th Century. A certain Tippana is stated to have constructed the fort gate and his title Kakati-rajya-Sthapan-acarya is intriguing.

No. 34

Reference	: Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)
Page No	: 177
Place	: Peddakodapgal.
Dynasty	: ……
Reign of	: ……
Inscription date	: 14th-15th Century A.D
Language	: Telugu.
Script	: Telugu.

This inscription is on a stone near Hanuman Temple. It mentions some donation by a certain *Ganga Raddi Son of Nagamdi* towards the prayer of his master which gives *mukti (*salvation*).* This is said by the sages. The text is in colloquial Telugu.

No. 35

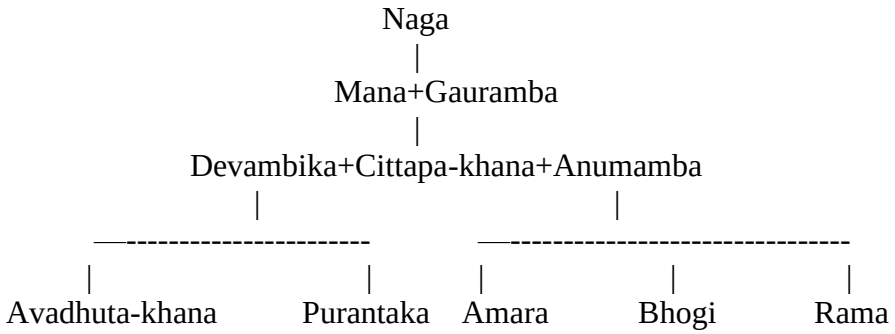
Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 173 to 178
Place	: Warangal, Warangal District.
Dynasty	: …….
Reign of	: …….
Inscription date	: 21st January, A.D. 1504
Language	: Sanskrit.

This Sanskrit inscription is inscribed on a red sandstone pillar now in the fort of Warangal and records the capture of Warangal called Ekopala and the restoration of the temples of the God Pancalaraya, and the goddess who was the titular deity of the Kakatiyas, by Cittapa-khana.

The date of the capture of Warangal by Cittapa-khana is Saka 1425 Magha su. 5 Sunday (=21st January A.D. 1504)

The inscription adds that "the god Pancalaraya (i.e. Krishna) was removed from his seat by the Muhammadans and that Cittapa-khana replaced him on this throne." "Similarly, the idol of the goddess, the titular deity of the Kakatiyas, which had been removed by the wicked Turuskas, was also restored by him." Chittapa-khana "acquired immense wealth by worshipping God Siva in the city of Warangal."

The genealogy of Cittapa-khana is given as follows:-



The second son of Purantaka killed many warriors in battle while the third son Amara died in a battle.

The author of the inscription was Madhava, son of Annarya.

No. 36

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 117 to 118
Place : Anantagiri, Sircilla Taluk, Karimnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : May, A.D. 1517
Language : Telugu

It introduces a certain Lakhaya-*mantrin* of Srivatsa-*gotra* and his descendants Sririshna, Rama Lakhaya, and again Rama and Krishna. The last named Krishna is said to have built a temple to the god [Vishnu] Ananta on the hill.

No. 37

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1973-74.
Page No : 31.
Place : Rajupeta, Nalgonda District.
Dynasty : ……
Reign of : Kemana-Maluka.
Inscription date : 26th April, A.D. 1529.
Language : Telugu.

This inscription is on a pillar set up on a tank-bund. Records the construction of a tank at Yemparu by Babaja, a servant of the chief who is described as the son-in-law of Kutubana-Maluka ruling the Nallagonda under (the authority of) *Yeruva-simhasanamu*, for the benefit of himself and his overlord. One share of the income from the tank was allotted for *Divana*, two shares for *Kampu* and one for himself for having spent his money for the construction. He assigned his own share for the maintenance of a feeding charity.

No. 38

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 142
Place : Ghanpur Fort, Mahbubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1529.
Language : Telugu.

This inscription is on a stone lying near a well in the village, dated S. 1451, (A.D. 1529). The stone is a pillar of a temple with Chalukyan art. The inscription records that some Mallik son of Yar Ali has made the well dug and it is stated that Hindus and Muslims should not prevent each other from drawing water from the well.

(Also)

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 76 to 77
Place : Ghanpur, Mahabubnagar.
Dynasty : ……
Reign of : …….
Inscription date : 22nd February, A.D. 1532.
Language : Telugu.

This inscription is engraved on a pillar which originally belonged to a temple and at present erected near a well in the village.

It is dated Saka 1451 Khara, Phalguna bahula 2, Thursday. These details in the cyclic year Khara correspond to Saka 1453 (A.D. 1532, February 22) but not to Saka 1451.

It records the construction of a well by (-) Maluk son of Yarali for the merit to his progeny. Both Hindus and Muslims should not prevent each other from taking water from the well.

No. 39

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 56
Place : Nagulapadu, Nalgonda District.
Dynasty : ……
Reign of : …….
Inscription date : 13th November, A.D. 1544.
Language : Telugu.

This inscription is on a stone near the village. Dated S. 1466, Krodhi Kartika ba. 13 Thursday. (A.D. 1544, Nov. 13). Registers a grant by a certain Yelisukhanu of nine *marturs* of land by a *biguvu* of 20 *baras*, to someone who conducted the survey of sugarcane and betel gardens and tax free lands. Signature of *Kulkarni* Tadakamadla Sirigiri is at the end.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 113
Place : Nagulapadu, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1544.
Language : Telugu.

This Telugu inscription is inscribed on a stone near the village, and registers a grant by a certain Yelisu khanu, of nine marturus of land measured by a bigvu of twenty baras on Thursday, ba. 13 of the month of Kartika of the year Krodhi, Saka. 1466 to some one who conducted the survey of sugarcane and betel gardens and tax-free lands. The names of a number of people in whose presence the gift appears to have been made are given. The signature of the Kulkarni Tadakamadla Sirigi[ri] who wrote this is given at the end.

No. 40

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 11
Place : Koyyala Konda, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : 12th January, A.D. 1551.
Language : Telugu.

This inscription is on a stone built into the fort wall. Dated S 1472, Sadharana, Magha su. 5, Monday, (A.D. 1551, January, 12). Records show that the garrison of Kayyala Konda set up this pillar inscription on behalf of Ibrahim Kutubuna Maluk Vedayalu.

No. 41

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No : 189.
Place : Chagadona, Alampur Taluk.
Dynasty : …….
Reign of : Indra Raja Mahadeva.
Inscription date : 4th March A.D. 1563.
Language : Telugu.
Script : Telugu.

This inscription registers a gift of land to *Nagabattu* who constructed a sluice to the *Chintala cheruvu* (tank) in the village of *Chakadoni* by *Podela Indra rajayya Maharaju* who was the son-in-law of *mahamandalesvara Pochiraju Chennama rajayya.*

No. 42

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 212 to 214
Place : Tungapadu.
Dynasty : ……..
Reign of : ……..
Inscription date : 19th March A.D. 1581.
Language : Telugu.

This inscription is on a slab standing in the field. States that, Tripuramu Virappa, who bore the title of *Rajadhiraja* and *Gajabentaraya* built a temple to the God Hanumanta devara, in Saka 1503, Vrisha, Chaitra ba.10, and made a gift of *kh*.1 of paddy field for the *naivedya* of the God and *Kha*. for Tiruvelakku, so that merit might accrue to his father Lingareddi.

No. 43

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No : 160.
Place : Bankapuram, Nidamanur, Nalgonda.
Dynasty : ……..
Reign of : ……..
Inscription date : 23rd November, A.D. 1583.
Language : Telugu and Kannada

It records that a new village has been constructed by Viswakarmas viz *Damaragiri Basavaiah Mallaiah*, providing Sapta Santanas to the village. It also mentions the gifts to various persons for the maintenance of the temple and also for the development of the village. The gifts are as follows: Wet and Dry land having the capacity of sowing 3 Tumus of seeds to Veluvoti Nandu of Kasevaru, who is responsible for preparing the Hanuman Sculpture. It also mentions the gift of some land to Brahmin Janagama.

No. 44

Reference : Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No : 39
Place : Alampur, Jogulamba Gadwal District
Dynasty : …….
Reign of : …….
Inscription date : 25th March, A.D. 1593.
Language : Kannada.

The inscription is dated Saka [1515], Vijaya, Chaitra s`u. 3, Monday. This date corresponds to A.D. 1593, March 25, the week-day being Sunday.

The epigraph registers two specific grants. One is to the *matha* of the god Nagesvara, entrusted into the hands of the pontiff Kuppasakante Sivalingadeva, disciple of Pattada Pramathesvara, seated on the throne of Basavanna`s house at Srigiri, in the assembly of the great Ganas, following the supreme Virasaiva tenants. Another is for the benefit of their tutelary god by the community of merchants belonging to the lineage of Kubera.

The charter commences with an invocation to the god Mallikarjuna of Srigiri and avers that Panditaradhya is the Guru and Shadakshari is the Mantra (mystic incantation).

No. 45

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 27
Place : Begum's Mosque, Hyderabad.
Dynasty : …….
Reign of : …….
Inscription date : 1593 A.D.
Language : Persian.

This mosque is situated near the Mecca Masjid, to the south of the Unani Dawakhana. The plan of the mosque consists of a prayer-hall, a court-yard and a cistern for ablutions. The prayer-hall measures 34` X 20`, and has three arched openings towards the east. Inside the prayer-hall the *mihrab* is built of black basalt, and has very beautiful tile-work around it. Some *Qur'anic* texts and the words are inscribed in the tile-work.

There is another inscription in the prayer hall, which is carved around the *Mihrab*. It is a masterpiece of the *Thulth* style of writing and contains the name Muhammad Al-Farukhkhar, son of Jamal'd-Din Husain. He was a Persian calligraphist, hailing from Shiraz. In Hyderabad there are several inscriptions by him, the more notable among them being the Jami 'Masjid inscription , dated 1006 H. and the Sajida Khamam Mosque inscription of Mughalpura, dated 1008 H. The calligraphist flourished during the reign of Muhammad Qulu Qutb Shah (988-1020 H.), founder of the City of Hyderabad.

The inscription carved around the *mihrab* in this mosque, contains the Shitte *durud* an extract from the Quran the date 1003 H. (1593 A.D.) and the name of the calligraphist is given in this inscription.

No. 46

Reference : *Personal Communication
Place : Urusu Darga, Karimabad, Warangal.
Dynasty : ……
Reign of : ……
Inscription date : 15th and 16th century
Language : Persian and Thulth.

It is an epitaph which says Jalal Mudakkar Shirazi (who lies buried here) seeks prayers from people who have got a big heart.

*Note: Courtesy of this inscription Mr. Mallunayak, Assistant Director, State Archaeology Telangana from the collection of Dr. Muniratnam Reddy.

No. 47

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 53
Place : Kundrug, Mahbubnagar.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1602
Language : Arabic and Persian.

Of the two epitaphs in Kundrug, District Mahbubnagar, one records the death of Haji Malik Muhabbat in A.H. 1010 (A.D. 1602), and the other of Muhammad Husain, son of Khwaja Muhammad Qasim Shirazi, who passed away in A.H. 1081 (A.D. 1670).

No. 48

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 53
Place : Pitlapur, Nizamabad.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1605-06
Language : Arabic and Persian.

An epigraph from Pitlapur (Fathullapur), District Nizamabad, assigns the construction of a mosque designated as *Mu'askari Masjid*, to one Malik 'Abdullah in A.H. 1014 (A.D. 1605-06). There is another record at the same place, dated in the same year, which was inscribed by Shamsu'd-Din 'AH ash-Shirazi, comprising religious text, it also belongs to the same mosque.

No. 49

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 147.
Place : Vadapalli, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : 25th February, A.D. 1608.
Language : Telugu.

In Narasimha Swamy temple, dated S. 1529, Plavanga, Phalguna ba.5 Thursday, (A.D. 1608, Feb. 25). Records the gift of certain levies at the time of each marriage of the *Komati* community to the god Narasimha deva by Janumila Virappa in the presence of a merchant guild.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 220 to 222
Place : Vadapalli.
Dynasty : ……
Reign of : ……
Inscription date : 25th February A.D. 1608.
Language : Telugu.

This inscription is on a slab setup outside the Narasimha Swamy temple. The inscription registers an agreement made by the *bhats* (bards) of Devarakonda, Kondaveedu, Nallagonda, Vundrakonda, Kondapalli, Orugallu, Anantagiri, Bellamkonda, Vinikonda, Nagarjunikonda, Tangeda, Gurijala, Karempudi, Tummugodu, Ketavaram, Peruru, Devulapalli, Nagulapadu and Vajrabadu who came to attend the marriages of the Komatis in the temple of Narasimha at Vodapalli performed obviously in the temple of god to grant the *faiji-paikas* which they got as perquisites from the marriage parties for incense, lights and offerings to the deity at the rate of 1 *varaha* and 2 *tumus* of rice for every marriage and 1 *mada* and 1 *tumu* of rice for every gutta-jatti marriage respectively.

(Also)

Reference : Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
Page No : 114 to 115.
Place : Vadapalli, Miryalaguda Taluk, Nalgonda District.
Dynasty : ……..
Reign of : ……..
Inscription date : 26th February, A.D.1608.
Language : Telugu.

The *bhats* of Devarakondda, Konddavidu, Nellakondda, Undakondda. Kondapalli, Vorugallu, Anantagiri, Bellamkondda, Vinikondda, Nagarjunakondda, Tamgeda, Gurijala, Karempudi, Tumurupadu, Ketavaram, Peruru, Devulapalli and Gogulapadu who came to attend the marriages in the *Komati* houses at Vadapalli assembled in the temple of *Narasimha*, where Janumasle Virappa, submitted that they should give *phanji-poikalu* which they were getting from the *Komati* household during the marriage, to God Lakshmi Narasimha for daily offerings and lighting. The *Bhats*, having agreed to do so, requested the Komatis to give to Lord Narasimha one *Varaha*, and 2 *tumus* of rice. For the marriages in which dowry was given and 1 *mada* and 1 *tumu* of rice for *Guttadatti* marriages so that merit may accrue to the *bhats* of *Samadesas*. The composer of this inscription was Idapulapati Madiraju Narasayya. The scribe of this inscription was Adisarlapalli Vodapalli.

Ś. 1528. *Plavanga*, *Phalguna ba*. 5, *Gu*. (Thursday).

The cyclic year Plavanga falls in Saka year 1529. In the month of Phalguna, Bahula Panchami falls on Friday, as Thursday was sunya-tithi.

The date of this record is 26th February 1608. A.D.

No. 50

Reference : Indian Archaeology 1961-1962, A Review.
Page No : 79
Place : Pangal, Mahbubnagar.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1618
Language : Telugu.

A Telugu inscription, dated Saka 1540, records the construction of a watch-tower at the fortress (Balakhilla) and a well in the potter's street inside the fortress by Khairat Khan, an officer of the king.

No. 51

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 146.
Place : Vadapalli, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : 30th August, A.D. 1619.
Language : Telugu.

This inscription is in Narasimha Swami temple, dated S. 1541, Siddharthi, Bhadrapada su. 2, Monday, (A.D. 1619, Aug. 30). Records that Venkata Bhatataracharya son of Parasara Bhattacharya has visited Vadapalli and made some custom in the temple administration.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No : 225 to 226
Place : Vadapalli.
Dynasty : ……
Reign of : ……
Inscription date : 30th August A.D. 1619.
Language : Telugu.

This inscription is on a slab in the Narasimha Swamy temple. It is stated that, Parasara bhattar Komara Verkaṭabhattara Charyulu Ayyavaru paid a visit to the temple of Sri Narasimha at Vodapalli and accepted the *tirtha* and *prasada* from the temple as it was a maha-*sthala* on the bank of the river Krishna and ordained that all the practises in the temple should be performed in the same manner as in Srirangam and Tirupati.

No. 52

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 30 to 31

Place : Inscription in the Ghassalwari, Hyderabad City.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1619.
Language : Persian.

Ghassalwari, as its meaning indicates, was once the quarter of the professional washers of the bodies of the dead. The quarter is close to the Mir-ka-Dair, an important necropolis of Hyderabad City. In this quarter is a small mosque bearing an inscription of Bibi Khadija, daughter of Mir ‘Ali Astarabadi, whose tomb is situated in the Mir-ka-Daira. Near the mosque is a platform on which there are several tombs bearing inscriptions.

The inscription is carved on a tablet fixed at the head of a tomb on the platform. The inscription contains the *Tughra.*

Translation

(1)“The refuge of Sayyids, (who is) residing in paradise, Amir Sayyid, son of the refuge of Sayyids, Mir 'Inayatullah of Mashhad (by birth) and of Isfahan by residence : on the 20th of Rajab, in the year 1028 H”. (Wednesday, 25th June, 1619 A.D.).

The tablet, on which the above inscription is carved, has the phrase and the Shiite *durud* on its back.

The next inscription of this locality, in chronological order, is carved over the *mihrab* of the mosque referred to above. It consists of two lines of Persian prose written in the *Tughra* style.

Translation

“This mosque was built for the bestowal of divine favour on the chaste, pious, austere, devout and religious (lady), Bibi Khadijia, daughter of Mir Sayyd Ali of Astarabad, the Shaikh of Awand, in the year 1034 H. (1624 A.D.).

Bibi Khadija, according to the inscription carved on her tomb, died in 1031 H. This Mosque was built three years after her death.

Another inscription at this site is on a tablet fixed at the head of the tomb on the platform in the vicinity of the mosque. The inscription consists of five Persian couplets written in the *Nastaliq* characters. The couplets lament the death of one Ainulla and contain a chronogram giving the *hijra* year 1036 H. (1627 A.D.). The inscriptional tablet does not seem to be in its original place for the tomb at the head of which it is fixed, bears on its sarcophagus an epitaph giving the date 7th Jumada I 1222 H. The figures given this year are written in two lines,12 at the top and 22 below them. If these figures respect the *hijra* year head-tablet belonging to another tomb is correct. But if 12 and 22 represent separately something else the head-tablet giving the year 1036 H. may belong to this tomb and the year may be taken as the date of the death of the person buried therein.

Translation

(1) “When Ainulla departed from this world, the atmosphere grew thick (lit. dark) by the cries which were raised.
(2) “Whoever heard of his death showed grief and said, ‘May mercy be upon his forebears !’
(3) “He did not hurt even an ant although it passed from under his foot.
(4) “Wisdom inquired about the year of his death: thou (perchance) do not know the people which have been given him by god.
(5) “Take away the last letter of the word and say (the phrase)- may the highest heaven be his resting place ! - is the chronogram.

1036 H. (1627 A.D.).

No. 53

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 177.
Place : Pangal, Kollapur Taluk, Mahbubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : 3rd June, A.D. 1620.
Language : Persian, Nasta`liq and Telugu.

This inscription is on a slab near Bala Qal`a. Bilingual. Contains the name of Khairat Khan as one who ordered the construction of the watch tower (?) etc and the date.

No. 54

Reference : Indian Archaeology 1985-1986, A Review.
Page No : 101
Place : Medak.
Dynasty : Miscellaneous.
Reign of : ……..
Inscription date : A.D. 1628 and 1775
Language : …….

An inscription from Masaipet executed in beautiful *Thulth* characters, records the construction of a mosque in AH 1038 (AD 1628-29) by the pious, austere and devout lady named Bija (or Pija) Khair Nisa (i.e. Khair-u'nnisa) daughter of the deceased Mir Quthu'd-Din Ni'matullah Yazdi. A record on five loose wooden planks from Narsingi, states that this mosque of lofty foundation was completed and beautified at the order of Muhammad Bilal Khan in AH 1122 (AD 1710-11). The text was written by Muhammad Siddiq. According to an epigraph from Tarkhanpet, Amir'd-Daula Tahir Khan Bahadur founded a residential quarter in AH 1188 (AD 1774-75) and named it Tahimnagar.

No. 55

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
Page No : 57.
Place : Masaipet, Medak.
Dynasty : ……
Reign of : ……
Inscription date : 21st August, A.D. 1629.
Language : Persian prose, Tulth in Tughra.

This inscription is on the Mosque near the railway track, on the central *Mihrab*. Records the construction of the mosque by a pious lady named Khairu`n-Nisa, the daughter of Mir Qutubud-Din Nimatullah Yazdi.

No. 56

Reference : Personal Communication*
Place : Ravulagadda, Damarcharla Mandal, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : 10th August, A.D. 1630
Language : Telugu

This inscription is engraved on a stone found in the village. Dated Saka 1552, Paridhavi, sravana, su 13 Thursday=10th August A.D. 1630. Records the installation of the deity Narasimha by Rangayya, Sarvanan and Raghupati, sons of Sarvareddi, Timmareddi and Machireddi. Grandsons of Sarvareddi of Yadavelli. Further it records the gift of lands under the tank in the villages viz., Rajavarapu, Surepalli and Rakadapa for providing the food offerings to the deity.

***Note**: This is an unpublished inscription, recorded by S. Ashok Kumar MA Student, Telugu University, Hyderabad. This inscription is from the collection of Dr. Muniratnam Reddy.

No. 57

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 37
Place : Manthani, Karimnagar District
Dynasty : ……..
Reign of : ……..
Inscription date : 16th January, A.D. 1632.
Language : Telugu.

This inscription is on the Lintel at the entrance into the Lakshminarayana temple, dated Saka 1153, Prajapati, Magha su, 5, Monday=1632 A.D., January 16.

No. 58

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 355 to 356
Place : Vellaturu, Huzurnagar Taluk.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1640
Language : Telugu.

This inscription was set up near Ranganathaswamy temple. The inscription records the installation of the images of Mallesvara, Venunada Krishna, along with a garden, *mandapa* and *prakara* by certain Jattema, the disciple of Venkatacharya Ayyavaru. The two invocation verses are taken from *Krishna Karnamrita* of Leciasuka.

No. 59

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 48.
Place : Terpole, Sangareddy Taluk, Medak District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1642.
Language : Telugu.

This inscription is on *dhwaja-stambha* in front of the Anjaneya temple. Damaged. Mentions Kamayya, a disciple of Venkataiah and seems to refer to the setting up of the pillar.

No. 60

Reference : Indian Archaeology 1976-1977, A Review.
Page No : 64
Place : Hyderabad.
Dynasty : ……
Reign of : …….
Inscription date : A.D. 1642-43
Language : Persian and Old Urdu.

Of the two inscriptions, one recording a chronogram in Persian verse yielding A.H. 1052 (A.D. 1642-43) for the construction of the tomb of Hadrat Mumin Chup (lit silent), contains a fragment of two series in Dakani or Old Urdu.

No. 61

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 267 to 270.

Place : Kottapalli, Narayankhed Taluk, Medak.
Dynasty : ……..
Reign of : ……..
Inscription date : 9th March, A.D. 1646.
Language : Sanskrit, Telugu.

This inscription is on a pillar lying down in a field near the Hanuman image. The inscription records the excavation of a tank in the village *Kondapaka* situated in *Kavilasamkonda-sima*, for the merit of *Narasana* and his wife Nagama. Also the inscription records the creation of *Vrttis*. The importance of this record lies in the fact that it mentions the administrative division of Kavilasamkonda-sima which reminds us of the famous fort of *Kaulas*.

No. 62

Reference : Indian Archaeology 1992-1993, A Review.
Page No : 118
Place : Urlugonda, Nalgonda.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1647-48.
Language : Persian.

This Persian metrical record in beautiful Nastaliq style, found on the wall of a dilapidated structure refers to the construction of some magnificent place of worship, i.e., a mosque, in A.H. 1057 (A.D. 1647-48).

No. 63

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
Page No : 82.
Place : Velidanda, Kalwakurthy Taluk, Mahbubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : 18th August, A.D. 1650.
Language : Arabic, Tilth.

This inscription is on a mosque outside the village. To the right and left sides of the central *mihrab.* (Shiite *Durud*) and the date evidently that of the construction of the mosque. Inscribed by Muhammad Saleh Mazandrani (i.e. of Mazandaran in Iran).

No. 64

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 148
Place : Vadapalli, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1652.
Language : Telugu.

This inscription is in Agatesvara temple, dated S. 1574, Nandana, Chaitra Monday ?

(a) Very much damaged Mentions that some devotee who was a grandson of Changaluri Kailasapati and son of..belonging to the white *yajus sakha* has made some *pratistha* at the confluence of the rivers Krishna and Musi, i.e. Vodapalli.

(b) The right half of this inscription mentions that the goddess Minakshi was consecrated with the *Utsavigrahas* and that some learned Brahmins (names given) have honoured the celebration by receiving *Prasadam* etc.

No. 65

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 122 to 123
Place : Medipalli, Huzurabad Taluk, Karimnagar District.
Dynasty : ……
Reign of : ……
Inscription date : 5th March, A.D. 1656.
Language : Telugu

This inscription is on the wall of the temple of Venugopalaswamy. Records the installation of the *svamis* (deities) by certain Volala Vemkanna. The names of the gods are Sri Visvapatisvami, Sri Annapurna and Visvessvarasvami.

No. 66

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 24.
Place : Daria Arz Begi, Hyderabad.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1656.
Language : Persian

About two furlongs to the west of the Ohadarghat Darwaza of the Hyderabad city is a cemetery containing many old graves. In this cemetery two beautifully carved inscriptional slabs are lying, which apparently at one time were attached to some tombs. One of them contains the Shitte *durud*, written in beautiful *Thulth* characters. At the end of the *durud*, the dare 1056 H., which probably refers to the demise of the person who was buried in the tomb.

The other tablet also has the Shiite *durud* carved on it, but in the upper part of it, around the *durud* are inscribed four Persian couplets, the script being *Nasta'liq.* The letters of the upper part of the tablet have decayed and it is difficult to make out the couplets in full. The *durid* is written in the *Thulth* style and below it are inscribed the name of the described, Ali Riza Khan and the date 1067 H. (1656 A.D.)

Translation

Couplets

(1) "On the night of Tuesday, the sixth of Shawwal (1007 H.).....the deceased.
(2) "By this event…...filled with grief, and joy and pleasure were changed into sorrow.
(3) "When I inquired of Wisdom the date of his death it raised lamentation deep and pathetic.
(4) "As the heart of heavens was burnt through grief, 'O God, keep his grave illuminated ! 1007 H.

No. 67

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 27 to 29
Place : Salih Begam's Mosque, Hyderabad City.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1657
Language : Persian.

This mosque is situated near the Kotla `Ali Jah and has several inscriptions in its prayer hall. They consist of Quotations from the Quran religious text.

In the courtyard of this mosque there is a grave which has a sarcophagus of black stone. At the head of the grave an inscriptional tablet is fixed which contains two Arabic couplets and some religious texts. The grave is reported to be that of Salih Begam; but the inscriptional tablet does not bear her name nor does it bear the date of the death.

Over the doorway of this mosque a large inscription is carved which records the bequest of some houses and shops for the maintenance of the mosque, and also contains an imprecation against ill-users of the gift. Such imprecations are frequently found in contemporary land-grants, compiled in the languages of the Deccan and South India and are rare in North India. The language of the inscription is Persian and the script *Naskh.* In the beginning there are three couplets of a rambling character and after them comes the imprecation. The purpose of the bequest is further described and then follows another impression.

Translation

(1) "I have bequeathed all the houses and the shops for the mosque: in the names of the chosen Prophet (Muhammad) and his son-in-law Ali and (in the name of) their noble progeny and descendents".
(2) "I have made this request with the hope that on the day of judgement my desire will be fulfilled, and the select (things) of both worlds, as well as the cup-bearer and the wine be in my possession".
(3) "My friends and relatives have no share in this property, and whoever claims it his claim is unlawful".

"If she is a woman who lays claim to these houses and shops, which have been bequeathed for the mosque, she (as it were) commits adultery with her father in the sacred precincts of Mecca, and if he is a man, he (as it were) commits adultery with his mother in the same precincts. In the year 1067 H. (1657 A.D.)".

"Salih Begam Sayyida has written on this effect that whoever will stay in the bequeathed houses and shops he shall pay the rent, which is to be spent on the carpets and lamps of the mosque and (also) on the pay of the *muadhdhin* (the public-crier) and the steward. And if any amount is left over (after the expenditure specified above) that will be on the annual feasting and (special) prayers. Whoever will stay in the house or the shop, and will not pay the rent, shall be overtaken by the curse of the God, and his head shall become the head of a *pig* : and he shall be in the infernal fire of hell".

No. 68

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No : 357 to 358
Place : Vellaturu.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1658.
Language : Telugu.

This inscription is on a slab near the Papanasini temple near the Krishna river. It records the installation of the deities Papavinasesvara, Nilakanthesvara, Visvesvara, and Somesvara in the Papavinasakshetra by the Yatindra (ascetic) named Raghuramasrama Srípada whose ascetic lineage is given. It also states the religious merit that can be acquired by worshipping the deities and denies the duality of the gods Vishnu and Shiva.

No. 69

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 123 to 124
Place : Vellulla, Metalli Taluk, Karimnagar District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1665.
Language : Telugu

This inscription is on a boulder by the side of the Hanuman image. It records the installation (of probably the image of Hanuman) by the three sons of Anisetti Pratapa Rao of the Munnuri caste, named Prataparavu Konaya, Venkataya and Potaya Jaggaya. It seems the work was executed by Bhupaludu Tomdaya.

No. 70

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.

Page No : 137.
Place : Kaulas, Nizamabad Taluk, Nizamabad District.
Dynasty : ……..
Reign of : …….
Inscription date : A.D. 1671-72.
Language : Persian verse, Nasta`-liq.

This inscription is on a slab built into the wall. Assigned the construction of a bastion named *Dawdzda Imam Burj* to Sayyid Muhannad Tahir.

No. 71

Reference : Indian Archaeology 1968-1969, A Review.
Page No : 53
Place : Chinna (Chhota) Mangalaram.
Dynasty : ……
Reign of : ……
Inscription date : 25th May, A.D. 1673.
Language : Arabic and Persian.

An inscription from Chinna (Chhota) Mangalaram, which is perhaps the same as the one mentioned (but not described) in the *Annual Report of the Archaeological Department of H.E.H. Nizam's Dominions,* for the year 1343 F/1933-34 A.C. contains the text of a royal *farman* issued in A.H. 1084 (A.D. 1673): it records the endowment made under royal orders of the revenue of the village Mangalwaram situated in the *sarkar* of Janwada *alias* Hasnabad to meet the expenses of free-kitchen (*langar*), lighting, etc., and the stipends of the attendants of the tomb of the late Neknam Khan, to come into force from the beginning of the Shuhur year 1074 (25th May, A.D. 1673); this is thus a copy of the *farman* engraved on a tablet set up in the tomb of the said nobleman at Golconda.

No. 72

Reference : Indian Archaeology 1977-1978, A Review.
Page No : 67 and 68
Place : Hyderabad.
Dynasty : ……
Reign of : …….
Inscription date : A.D. 1673-74.
Language : Persian.

A number of epitaphs were found at different places in Hyderabad: they belong to persons of Iranian domicile or origin like Mar Zainu'l-Abidin, son of Abdu'l-Hayy al-Husaini al-Musawi (d. A.H. 1027 = A.D. 1617-18). Zainab whose father's name is illegible (d. A.H. 1034= A.D. 1625). Mir Sultan Muhammad, son Mir Abdi l Karim Mazandarani (d A.H. 1079=A.D. 1668), Shah Muhammad, son of Mir Salin Mashhadi (d. seventeenth century), Muhammad, son of Malik Muhammad, son of "Ali (d A.H 1084 = A.D. 1673-74) and the like. Another inscription from Hyderabad records the construction.

No. 73

Reference : Department of Archaeology and Museums, Andhra Pradesh. Annual Report on Epigraphy, 1967.
Page No : 125
Place : Upparapalli, Huzurabad Taluk, Karimnagar.
Dynasty : ……
Reign of : ……
Inscription date : 25th February, A.D. 1686.
Language : Telugu.

Illegible. Mentions Udayagiri *sima* and the village Chodacharla, the other name of Rayavaram. Seems to record some gifts.

No. 74

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 29 to 30
Place : Inscription in a mosque near Kotla ‘Ali Jah, Hyderabad City.
Dynasty : ……..
Reign of : ……..
Inscription date : A.D. 1700.
Language : Persian.

This inscription is carved on a loose slab which is now stored in one of the rooms of a mosque near Kotla Ali Jah. The Inscription records the bequest of a shop and an upper apartment for the maintenance of the mosque. The record consists of six lines of Persian verse, written in the *Nastaliq* characters.

Translation

“ In the name of God the Merciful and compassionate.

“By the grace of Almighty God this mosque, near the sacred relics of his holiness, the chosen, ‘Ali, may the peace of God be upon him ! was built and completed by the sincere efforts of Muhammad Riza, son of Lutfullah Beg, and Khadijia Khanam, the daughter of Malik Muhammad, who are husband and wife, on 27th of the holy month of Ramazan 1111 H. (Thursday, 10th March 1700 A.D.) : and the rent of a shop with an upper apparent, which has been built adjacent to the mosque, is to be spent on the mattings and water and on the pay of the *muadhdhin* (public-crier) and steward and on the light of the said mosque. If the sister or brother or daughter or their children will interfere (in the bequest) the curse of God shall overtake them, and they shall feel ashamed of the prophet (Muhammad). Amen ! and again Amen !

No. 75

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
Page No : 57.

Place : Narsingi, Medak.
Dynasty : ……
Reign of : ……
Inscription date : 9th February, A.D. 1710. and 7th February 1711.
Language : Persian verse, Tulth in Tughra.

This inscription is in the Jami Masjid. Five loose wooden planks were kept in the mosque. Records the construction of the mosque at the instance of Muhammed Bilal Khan. Also mentions the name of the scribe as Muhammad Siddiq.

No. 76

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 272.
Place : Rajagopalraopet, Siddipet Taluk, Medak.
Dynasty : ……..
Reign of : ……..
Inscription date : 30th March, A.D. 1715.
Language : Telugu.

This inscription is on a pillar in the Vishnu temple. The inscription registers the construction of a temple in the village *Rajagopalapuram* by *Kota Vemkatapatiraju* with permission from Dharmaraja Sri Kasuba Siddha Somajidesayi.

No. 77

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1987-88.
Page No : 19.
Place : Yadavalli, Khammam District.
Dynasty : ……..
Reign of : ……..
Inscription date : 12th October, A.D. 1724.
Language : Telugu.

This inscription is on a big boulder in front of Lakshmi Narayana swamy temple. Records the obeisance of Muvvalakrishna-Reddi to god's Narasimha and Anjaneya. In characters of about the 18th century A.D.

No. 78

Reference : Indian Archaeology 1978-1979, A Review.
Page No : 77
Place : Kudavelli, Mahbubnagar.
Dynasty : ……..
Reign of : ……..
Inscription date : A.D. 1724.
Language : Telugu.

The other one, in Telugu language and characters, engraved on the doorway of the *mukhamandapa*, is dated in Saka 1646 (A.D. 1724): it records the grant of land, for having caused the erection of a pillar to Alampuri Dharmaju and also the gifts to the principal deity Sangamesvara.

No. 79

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
Page No : 57.
Place : Narsapuri, Narsapur Taluk, Medak.
Dynasty : ……
Reign of : ……
Inscription date : 8th August, A.D. 1727. and 26 th July, 1728.
Language : Persian verse, Nastallq.

This inscription is on the arch of the stepwell behind the Jami Mosque. States that as this town had no well of sweet water, Khafi constructed a well.

No. 80

Reference : Epigraphia Indo-Moslemica 1917-1918.
Page No : 4 to 7
Place : Inscription of Khafi Khan from Narsapur, Medak
Dynasty : ……..
Reign of : ……...
Inscription date : A.D. 1727-28
Language : Persian

Narsapur is now head-quarters of a Taluqa in the late Nawab Khurshid Jah's Paigah in H. E. H. Nizam's Dominions, and it is situated 32 miles north of Hyderabad. A manuscript containing a statistical account of the Deccan in the early part of the 18th century, describes Narsapur as a Pargana in Medak Sarkar yielding a revenue of Rs. 79,178.

The inscription is carved in three lines on a tablet of pinkish sandstone measuring 4'6" X 1'6". The language is Persian and the style of writing is *Nastaliq*. The inscription is in verse.

Translation

This town had no sweet spring,
The limpid waters of which could moisten the lips of the thirsty.
Khafi Khan constructed this fine well,
The waves of the waters of which are life to the (human) body.
Hatifi composed the chronogram thus:-
" It is a purer spring than the Kauthar".
1140 A.H. (1727-28 A.D.).

No. 81

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 55.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : 28th March, A.D. 1743
Language : Sanskrit, Nagari.

This inscription is on a slab fixed into the wall of the front verandah, dated [Vikrama] 1665 (*Chandra-rasa-tarka-bana*), Chaitra paurnami, Monday= 1743 A.D., March 28. Seems to refer to some installation probably by Gandhara. Mentions Vijayasena-suri. The chronogram gives the numerals in the order quoted in the Vikrama year.

No. 82

Reference : Department of Archaeology and Museums, Andhra Pradesh. Annual Report on Epigraphy, 1967
Page No : 131
Place : Nagarkurnool Taluk, Mahbubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : 7th April, A.D. 1752.
Language : Telugu.

Records include the construction of a mandapa in the Koneru and a garden by a certain *vaishya* named Timmappa of the Iruganchi family for the merit of his parents.

(Also)

Reference : Department of Archaeology and Museums, Andhra Pradesh. Annual report on Epigraphy, 1967.
Page No : 130 and 131
Place : Kolhapur, Mahbubnagar District.
Dynasty : ……..
Reign of : …….
Inscription date : 7th April, A.D. 1752.
Language : Telugu

This inscription is on a stone near the tank, dated S. 1615; Angirasa, Vaisakha su. 5, Monday. [A.D. 1752, April 7, Tuesday]. Records the construction of *mandapa* in the Koneru and a garden by a certain *vaishya* named Timmappa of Iruganchi family for the merit of his parents.

No. 83

Reference : Indian Archaeology 1983-1984, A Review.
Page No : 158

Place : Adilabad.
Dynasty : ……..
Reign of : ……..
Inscription date : A.D. 1754-55
Language : Arabic and Persian.

This inscription is from Chanda Sharif, District Adilabad. The epitaph records the death of Yusuf Khan in A.H 1168 (AD 1754-55).

No. 84

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 22.
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : 23rd June, A.D. 1755.
Language : Sanskrit.

This inscription is on a pillar in the Mantapa. Dated S 1667 Yuva, ninja Jyestha, Purnima, Monday. (A.D. 1755; June 23). Records the establishment of a *dhwaja stambha* before the shrines of Mahesvara, Viresa and Chennakesava who are said to be among the five Mahesvaras, by Lakshmipati son of Govindu Jangam Setti.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 83
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Sanskrit.

This inscription in Sanskrit verse is engraved on a pillar in a mantapa in front of the Umamahesvara temple. It records the establishment of a dhwaja stambha before the shrines of Mahesvara, Viresa and Chennakesava among the five Mahesvaras, by Laksmipati, son of Govindu Jamgamsetti, on Monday mula-nakshatra, Paurnima in nija-Jyestha of the Saka year 1677, corresponding to cyclic year Yuva.

No. 85

Reference : Indian Archaeology 1983-1984, A Review.
Page No : 158
Place : Nirmal,Adilabad.
Dynasty : ……..
Reign of : ……..

Inscription date : A.D. 1771-72.
Language : Arabic and Persian.

Of the five guns found at different places, two mention the name of their manufacturer Muhammad (son of) Qasim and the rest mention the name Zafaru'd-Daula, the companion of Ruknu'd-Daula and the date A.H 1185 (AD 1771-72). According to an inscription from the same place, a mosque was constructed in A.H 1195 (AD 1780-81).

No. 86

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
Page No : 57.
Place : Tarkhanpet, Narsapur Taluk, Medak.
Dynasty : ……
Reign of : ……
Inscription date : 14th March, A.D. 1774. and 3rd March, 1775.
Language : Persian verse, Nastallq.

This inscription is on a building known as Tahir Khan-ki-Chhar Diwari, on either side of the eastern gate. States that Amiru`d-Daula Tahir Khan Bahadur built a residential quarter and named after him as Tahirnagar.

No. 87

Reference : Indian Archaeology 1975-1976, A Review.
Page No : 66
Place : Zafargarh, Warangal.
Dynasty : …….
Reign of : ……..
Inscription date : A.D. 1779.
Language : Arabic and Persian

Inscriptions on three guns at Zafargarh, District Warangal, reveal that they were cast by Muhammad Qasim in A.H. 1188 (A.D. 1774-75) and A.H. 1193 (A.D. 1779).

No. 88

Reference : Epigraphia Indo-Moslemica, 1935-36.
Page No : 26
Place : Kall Qabr, Hyderabad.
Dynasty : ……...
Reign of : ……
Inscription date : A.D. 1783.
Language : Persian.

This tomb is situated on a side of the Chadar Ghat-Darush-Sufia road, and is prominent for the beautiful polish and exquisite carving of its sarcophagus. On the top of sacrco-Phagus

a quotation from the *Quran* is inscribed, and on one side the epitaph, which gives the name of the deceased and the date of his death. The epitaph, which gives the name of the deceased and the date of his death. The epitaph is in the Persian language, the script being *Nastaliq*.

Translation

"The date of the death of his Holiness, Sayyid Shah Allah Dost (may his secret be sanctified !) is the third of Shwawal 1197 H. (1st September, 1783 A.D.).

No. 89

Reference : Department of Archaeology and Museums, Andhra Pradesh. Annual Report on Epigraphy, 1967.
Page No : 125
Place : Upparapalli, Huzurabad Taluk, Karimnagar.
Dynasty : ……
Reign of : ……
Inscription date : 4th February, A.D. 1790 and 3rd February, A.D. 1795.
Language : Telugu.

The inscription contains two dates one in the year Saumya and the other in Ananda, probably the following one in the same cycle of sixty years. It seems that the digging of a tank on the stream Tummala *yeru* in the village Ramapuram by certain Appalreddi Gamgireddi Peda Polreddi and China Polreddi sons of *Kaluvay Bucchi Ramireddi* and *Narayanamma*, was commenced on of the first date. In the year Ananda some *vrittis*, to the brahmanas and some *dasavandha* grants were made on the occasion of the lunar eclipse.

No. 90

Reference : Indian Archaeology 1977-1978, A Review.
Page No : 68
Place : Hyderabad.
Dynasty : ……
Reign of : …….
Inscription date : A.D. 1791-92.
Language : Persian.

An inscription from the place records the construction of a Ta'lim (i.e., a place for physical exercises like wrestling) by one Baqir 'Ali in A.H. 1206 (A.D. 1791-92).

No. 91

Reference : Indian Archaeology 1976-1977, A Review.
Page No : 64 and 65
Place : Makajgiri, Hyderabad.
Dynasty : ……
Reign of : …….
Inscription date : A.D. 1792-93.
Language : Persian and Old Urdu.

This epitaph from the Hamlet Maula Ali of the village Malkajgiri near Hyderabad, records the construction of a well at Koh-i-Ali (lit. Hill of 'Ali) by Khushhal Khan, son of Karim Khan Dihlawi (i.e. of Delhi) in A.H. 1207 (A.D. 1792-93).

No. 92

Reference : Indian Archaeology 1975-1976, A Review.
Page No : 66
Place : Hyderabad.
Dynasty : …….
Reign of : …….
Inscription date : 17th and 18th century.
Language : Arabic and Persian

A large number of interesting epitaphs was found in the graveyard of the Dargah of Hadrat Mumin Chup and in the Daira Mir Mumin at Hyderabad. They mark the remains of men in different walks of life, mostly of the seventeenth and eighteenth centuries and of Iranian extraction. More interesting of these are the epitaphs of well-known Persian poets Mirza Abu Turab Ridawi of Mashhad, with the *nom-de-plume* Fitrat and Kami (of Shiraz?) who died in A.H. 1060 (A.D. 1650) and A.H. 1045 (A.D. 1635-36) respectively, Mir-i-Miran, very probably the Mughal official who died of a gunshot wound at the siege of Golconda, Amir Rustam Jang Khan, well-versed in different sciences who died in A.H. 1164 (A.D. 1750-51) and Hakim Mirza Ahmad entitled Muhammad Ghiyathud-Din Khan Bahadur Ghiyathud-Daula, son of Hakim Ghiyath and great grandson of Nawab Hakimul-Mulk Gilani, who died in A.H. 1207 (A.D. 1792-93). The other deceased mentioned in the epitaphs include Agha Husain, Mir Muhammad Mu'in, son of Abdul-Hakim of Tafrish, Khwaja Idrak, Muhammad Rafi, Maulana Abdus-Samad, Mulla 'Ali Naqi of Mazandaran, Haji Shah, Mir Murtada, Mir Muhammad Husain Shirazi, Gauhar Sultan, daughter of Muhammad Sharif, Mir Ahmad, Mir Sharafud-Din Ibrahim Haya Khanam. Muhammad Zaman Isfahani, Muhammad Mumin Isfahani, Khadija Begam, Mir 'Abdul-Qadir Musawi Shirazi, Haji Muhammad Shakib and Shahr Banu Begum.

A damaged loose tablet found at Golconda contains a record in Persian and Telugu, according to which a well was excavated and donated for public use in the Golconda *sima* in the name of the Twelve Imams by Shah 'Ali Shah, son of Shah Wali: its date is lost.

No. 93

Reference : Indian Archaeology 1986-1987, A Review.
Page No : 105
Place : Anantaram, Ranga Reddy.
Dynasty : ……
Reign of : ……
Inscription date : 18th century A.D.
Language : …….

The inscription records the details of a *makhta* (rent) dead for the Fasil 1151 executed by the Deshmukha of Yedalabadu of the Haveli of Hyderabad to Shivaji Ananta Pantulu, It is datable to the eighteenth century A.D.

No. 94

Reference : Indian Archaeology 1983-1984, A Review.
Page No : 158
Place : Masai Peth, Adilabad.
Dynasty : ……..
Reign of : ……..
Inscription date : A.D. 1800-81.
Language : Arabic and Persian.

This epitaph records the martyrdom of a saintly person named Shah Burhan in A.H 1215 (AD 1800-81).

No. 95

Reference : Epigraphia Indo-Moslemica 1919-1920
Page No : 18 to 19
Place : Inscription in a Mosque Bodhan, Nizamabad District.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1805.
Language : Persian

The inscription carved in the mosque belongs to a later period for it bears the date 1220 H. corresponding to 1805 A.D. It is in Persian verse of the most insipid kind showing very degenerate taste. The style of writing is *Nastaliq* and the tablet bearing the inscription measures 1’6” X 9”.

Translation

The Prophet of God, the Apostle of distinction
The expected one among the (divine) title-holders, the brother of Apostles;
The guide in land and sea, His Holiness Khwaja Khizr.
The lord of the eternal kingdom, the traveller of the path of righteousness,
Proficient in divine knowledge, initiated into the divine secret.
My prayer is that, science his person bestows on to high and low (alike), may his blessings be continuous to me and to my descendants.
…….. without cant or insincerity.
Muhammad Ismail Khan Bahadur, Ismail yar jang.

The hemistich containing the chronogram was composed by Ghalib Ali Khan. It runs thus- “-*This mosque acquired fame owing to its style after the name of the Khwaja”.* 1220 H. -(1805 A.D.).

No. 96

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 56.
Place : Maktal, Mahabubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1815
Language : Devanagari and Sanskrit.

This is inscribed on a stone in the pond near the Khamderaya temple, and is in the Devanagari script and in corrupt Sanskrit. It records the completion of the construction of the mahadvara (the chief gate-way) of the tirtha of Khamda-Balaji on su. 5 of the month of Jastha (Jyestha) of the year Iva (Yuva), corresponding to S. 1737.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 14
Place : Maktal, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : A.D. 1815.
Language : Sanskrit.

This inscription is on a stone in the pond near the Khanderaya. Dated S 1737, Yuva, Jyestha Su, 5. Records the completion of the construction of the *mahadevara* (chief gateway) of *ratha* (temple ?).

No. 97

Reference : Indian Archaeology 1977-1978, A Review.
Page No : 67
Place : Hyderabad.
Dynasty : …….
Reign of : …….
Inscription date : A.D. 1816-17
Language : Persian.

One more inscription of the famous Chanda Bibi, daughter of Raj Kunwar Bai recording the construction of a mosque in A.H. 1232 A.D. 1816-17) was found.

No. 98

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
Page No : 58.
Place : Siddipet.

Dynasty : ……
Reign of : ……
Inscription date : 21st July, A.D. 1891.
Language : Persian prose and verse, Nasta`llq and Nas`kh.

This inscription is in the graveyard. On a slab on a lamppost at the head side of a grave. Sayyid Manzur Ahmad who was a *Hakm* (Physician) of Siddipet died in his young age due to Paralysis. Composed by Sayyid Amir Ahmad of Hyderabad who was the younger brother of the deceased.

No. 99

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 148 to 149
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Prakrit and Brahmi.

This inscription is on a marble pillar. Reada as “Chira Mahishah Palonavata putakah”.

No. 100

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 149
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Prakrit and Brahmi.

This inscription is on a marble pillar. Reads as “Indra Raga Sri”.

No. 101

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 149
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Prakrit and Brahmi.

This inscription is on a marble pillar. Only some stray names like, Sri Sadamanchi; Sri Revamanchi, Singhamanchi, Sri Rana Vikraman, Nandi Manchi, Sri Sambumanchi, Sri Kantunru etc., in the archaic characters of the 8th and 9th centuries are traceable.

No. 102

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 78 to 79.
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Sanskrit.

This inscription, in Sanskrit verse, is carved on a pillar in front of the main doorway of the Uma-Maheswara temple. The Sanskrit Verse is full of mistakes and the Chakra-bandha given at the end does not reveal the names of the author, patron and others.

This inscription records the establishment of Parvati by Sadananda, a follower of the school of Bharati. Purusottama, Hanuma and Ranga were three sons of Devineni Narasamamba, the first of whom was a devotee of Sadananda and established Nandishwara, Kesava and Parvati.

The date is given in two places but varies. In one place it is given in words as viyan-netr-agn-indu which works out as 1320 and in another place as viyan-netr-ang-endu which will be 1520.

Narasimha wrote the inscription “by grace of the sage Sadananda Muni”.

No. 103

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 80.
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Sanskrit.

This inscription in Sanskrit Verse, is carved near the pillar in front of the main doorway of the Uma-Maheswara temple.

It contains only a Sanskrit verse in praise of Shiva by a certain Salla-raya-vodeyalu.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 21
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : …….

Reign of : ……..
Inscription date : ……..
Language : Sanskrit.

This inscription is on a pillar in front of the main doorway of the Umamahesvara temple.contains only Sanskrit verse in praise of Siva composed by a certain Salla Raya Vodayalu.

No. 104

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 84
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription in Telugu prose, is engraved on a rock in the Adi-Umamaheshwara temple which is situated to the left of the famous Uma Maheswara temple. It records the provision for Narasimha-dvara by Bayiroju for Umamahesa in Sarvajit, Bhadrapada su. 14, Wednesday.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 22.
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on a rock in the Adi Umamaheshwara temple. Sarvajit, Bhadrapada su. 14, Wednesday. It records the construction of *Narasimhadvara* to the temple of Adi Umamahesvara on the Sri Parvata by Bayiroju.

No. 105

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 91
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription, in Telugu Prose, is carved on a pillar in the mantapa of the Umamaheshwara Temple.

It records that in Bahudhanya, Jyesta su. 15, Monday, Sadananda Swami performed the pratistha of the images carved by Vavileti-Peda-Sara bhaya and Chenna-Sarabhaya, sons of Basuvaya. The images were of Parvati, Virabhadra, Cenna-Kesava, Mahisasura-mardani, and Nandikesvara.

No. 106

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 91 to 92
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription, in Telugu Prose, is on a slab lying in the ruined shrine, left of Umamaheshwara Temple.

The date is vaguely given as Raudri Jyestha su. 10.

The name of the donor is not given. It records the various services that were to be rendered to the deity from the income of 2 plots of land purchased for 80 tanks and 30 tanks respectively.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 23.
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : …….
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription is on a stone slab lying in the ruined shrine. Dated Raudri, Jyestha su. 10 Monday. Records the various services that were to be rendered to the deity Mahesvara from the income of two plots of land purchased for 80 *tankas* and 30 *tankas* representatively by a certain Basavana.

No. 107

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 92 to 93
Place : Uppunutala, Mahabubnagar District.
Dynasty : ……
Reign of : ……

Inscription date : ……
Language : Sanskrit.

Uppunutala is 8 miles away from Accampeta. This inscription, in Sanskrit Prose, is carved on the stone wall of the Siva temple by the side of the village.

It records that Vibhuti Gauraya, born in Macirajupalli near Warangal and servant of the household of Pamditaradhya, resident of Srigiri peak (i.e. Srisailam), seeks refuge in you.

This inscription is a fragment.

No. 108

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 93 to 94
Place : Uppunutala, Mahabubnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……..
Language : Sanskrit.

This inscription in Telugu prose, is on a pillar of the mantapa of the Ramesvara temple in the village. It records the gift of certain vrttis to the deities Kedaresvara aad Kesavadeva by Mahamandalesvara Kamduri Somanatha-deva-Coda maharaja in Calukya Vikrama era 72, Sarvari, Caitra, ba. 10 Saturday.

No. 109

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 128 to130
Place : Hanamkonda, Warangal District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Sanskrit.

This fragment of an inscription in Sanskrit verse is on a broken piece of stone in the local library and seems to be part of another inscription.

The historical details evident from this are as follows:

Prola appointed Gokarna's son in his kingdom. He also conquered Polavas—conquered the kingdom of Medaraju with his proud elephants. Gangadhara obtained wealth from Medaraju and established Prasanna-Kesava.

This inscription is badly damaged and the details are quite uncertain.

No. 110

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 130 to 131.
Place : Hanamkonda, Warangal District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription in Telugu prose, is carved on one of the stone slabs used for paving the floor of Ramamandiram near the Library in Hanamkonda. It records the pratistha of Narasimha by Sridhara-Yogi in Anumakonda City in A—-- 2 Ashwayuja, su. 5 Thursday.

No. 111

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 134 to 135
Place : Inugurti, Warangal District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Sanskrit.

This is badly damaged Sanskrit inscription on two sides of a stone and records the construction of a Siva-linga called Bayyambikeesa (obviously after Bayyambika). A certain Maila Mahadevi also referred to.

No. 112

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 139.
Place : Mahbubabad, Warangal District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription in Telugu Prose, is on a stone now in the Venugopalaswamy temple of Mahbubabad but was originally in Tattipalli and refers to some gift by the 18 prajas to the deity Jayesvara in [Ja]yapura. It may be added that Tattipalli is about 20 miles from Mahbubabad close to the ancient village of Jayavaram founded by the famous Kakatiya general Jaya senani.

The date is given as Rudhirodgari, Chaitra, Su. 1, Tuesday.

No. 113

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No : 172 to 173
Place : Warangal, Warangal District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription in Telugu prose, is carved on a stone slab lying in a mosque in Saudagar Bazaar in the Earthen Fort of Warangal.

Records the gift of some land in Kame-Oddapalli etc., to Rudresvara by Mahadeva.

No. 114

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 1
Place : Nagunur, Karimnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu and Kannada.

This inscription is copied from a stone slab in a ruined temple. This inscription is dated Pramadi Vaisakha ba. Amavasya Friday. The inscription seems to refer to a fight between Mahamandalesvara Dommeraju and Medaraju Jagadeva in which the former achieved victory.

No. 115

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 7
Place : Ramakrishnapuram, Khammam District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription is on a stone lying near the Anjaneya temple. The inscription is fragmentary and damaged. The portion available records the gift of lands to a temple. Tailapadeva`s tank at Jakkanapalli and the *agrahara* Rekampalli granted by Mailaladevi are referred to. Characters 12th, 13th Century ?

No. 116

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 9

Place : Amarabad, Mahaboobnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription is on a pillar set up opposite to the Siva temple. Dated Villambi, Vaisakha su. 11. Records the gift of a newly purchased land for the deity Svayambhu by Malli setti son of Pedda Bali Setti.

No. 117

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 9
Place : Amarabad, Mahaboobnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription is on another pillar in the Siva temple. Records the grant of wet land under the tank of Jilugubali to Svayambhudeva by Potaya.

No. 118

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 11
Place : Koyyala Konda, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on the top of the entrance to the fort. Dated Sua 1290, 19th Zillabu. Records show that Nawab Mukaram-ud-Daula Bahadur Sadayyal Moahmmd Malguzaru Sarkari Ala became (?) the officer in charge of the fort of Koyyalakonda.

No. 119

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 13
Place : Maktal, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on a stone pillar set up in the Isvara temple. Dated Hemalambi, Magh su. 15, Thursday. Records that when the brick structure of the temple Sri Swayambhu Mallinatha Devara developed cracks Vikkari Nayadu of Pallinandu and his follower belonging to the retinue of Rayagajasahini, Gundaya Sahini reconstructed brick structure, set up the *Kalasa* and carried on the repairs and renovated the temple.

No. 120

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 14
Place : Maktal, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Telugu.

This inscription dated as Subhakrt year. Records show that a certain Adikari [Ma]du set up two nandi pillars in front of the god Mallinatha devara for the merit of Gundaya Nayaka.

No. 121

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 15
Place : Maktal, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Sanskrit.

This inscription is on a slab of stone set up in Isvara temple. Records the gifts to God Svyambhu Mallinatha of Magatala for his *anga-ranga bhogas* by the rulers of Magatala and their officers with their consent. A list of all such grants in the various villages is given.

No. 122

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 16
Place : Mamillapally, Mahaboobnagar District.
Dynasty : ……..
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on the slab on the other side of the same stone in Hanuman shrine. Dated C.V.E. 39, Plavanga Margasira ba. 6, Monday. Part of the inscription records that Bhupala Navi Setti purchased the 40 *vrttis* together with *dasavabdha* from Pinna-Gunda-Peddana and made a gift of it to Narasimha.

No. 123

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 17
Place : Mannanuru, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on the Garuda Stambha. Records show that a certain Narayanasvami disciple of Gopalasvami erected the Garuda stamba. His Guru who has several titles among which *mantravada Kolahala* and *Jaganmohana* yoga Vidyadhara are important.

No. 124

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 23.
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Sanskrit verse.

This inscription is on a stone in the wall of the Siva temple. Records state that certain Vibhuti Gaurayya, a household servant of Panditaradhya born in Machiraju Palli near Orugallu resident of Srigiri seeks refuge (in the God !)

No. 125

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 28.
Place : Gangapuram, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Kannada.

This inscription is damaged and fragmentary. Contains praise of Ganesa. It mentions Vennamahipati of the fourth caste probably the same as Venna the progenitor of the Velamas of the Recherla family.

No. 126

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 32.
Place : Gangapuram, Mahaboobnagar District.
Dynasty : ……..
Reign of : ……..

Inscription date : ……..
Language : Kannada.

The inscription praises the eminence of spiritual knowledge attained through contemplation by the ascetic Chudamani presiding over the religious establishment at Minambra.

No. 127

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 32.
Place : Kanduru, Mahaboobnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Kannada.

Damaged. Seems to record a gift to the temple of Ramesvaradeva of Kempukere by Anga who received feudatory epithets.

No. 128

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 37.
Place : Alampur, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

Registers a gift for burning a perpetual lamp to the god Brahmesvara by Dandai sani, wife of *Samanta* Mayilayya.

No. 129

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 37 to 38.
Place : Alampur, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Kannada.

Registers a gift of land for the feeding house of the *Kalamuka* ascetics in the monastery of Siddha somesvara at Alampura by the Chief Irugana Chola Maharaja.

No. 130

Reference : A Catalogue of Inscriptions copied upto 1964.

Page No : 39.
Place : Alampur, Mahaboobnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Kannada.

Damaged and worn out. Mentions Chaturjataka ascetics.

No. 131

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 42.
Place : Alampur, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : ……..
Language : Kannada.

Records of an endowment by Malla Choda Maharaja of the Karikala lineage to the god Brahmesvara Naravadi and Kandana(volu) on the bank of Tungabhadra are mentioned.

No. 132

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 42 to 43
Place : Alampur, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : ……..
Language : Telugu.

Damaged. It seems to register the gift of a garden to two deities in Brahmesvara temple by Rayideva Raju son of Mahamandalesvara Khanayadeva Maharaj.

No. 133

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 43
Place : Alampur, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Kannada.

Seems to narrate some events relating to the miraculous power of the god Brahmesvara Bhattara.

No. 134

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 43 to 44
Place : Alampur, Mahaboobnagar District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Kannada.

Seems to record some military exploits of a chief. It mentions Choda, Kalinga, and Ballala.

No. 135

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 45
Place : Alampur, Mahaboobnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Kannada.

Records that Chakama, daughter of Bammaya Nayaka, the *talari* of the god Brahmesvara bestowed fresh ornaments of gold for replacing the old ones, to the god Chenna Madhava of Brahmapuri geri.

No. 136

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 67.
Place : Burugugadda, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Telugu.

This inscription is on a stone slab in Ramalingeswara temple. Dated Pingala, Jyestha su. Purnima, Thursday. Damaged. Refers to the establishment of some god and the gifts offered to him for the merit of the Donor`s father and his sect. The donor`s name is Chilukuri Annamanayaka.

No. 137

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 67.
Place : Burugugadda, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Telugu.

This inscription is on Naga slab in the Ramalingeswara temple. Records the gift of land for a perpetual lamp for Chenna Gopinatha.

No. 138

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 67.
Place : Burugugadda, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Telugu.

This inscription is on another Naga in Ramalingeswara temple. Records some gifts of land for Gopinatha by Ganapaddeva son of Ammajiyya.

No. 139

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 69.
Place : Gudur, Nalgonda District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……
Language : Kannada.

This inscription is on a stone pillar in the street. Records the construction of a temple to the god Mallesvara, a tank and a great well by Malla son of Betana of the Viriyala family.

No. 140

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 71
Place : Nagulapadu, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on another stone, dated Raktakshi, su. 1, Thursday. This inscription, the beginning of which is lost, records some lands by Ganapati reddi and Malreddi for the merit to their parents Kamireddi and Kamasani and themselves.

No. 141

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 71 to 72
Place : Nagulapadu, Nalgonda District.
Dynasty : ……..
Reign of : ……..

Inscription date : ……..
Language : Telugu.

This inscription is on a stone in the wall of the temple. Dated Raktakshi, Jyestha su. 1, Thursday. Records the grant of lands by Namaya, Kamaya and Mallaya jointly and individually to the triple shrine of the god for the merit of their parents in the cyclic years Raktakshi and Kshaya.

No. 142

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 72 to 73.
Place : Pillalamarri, Nalgonda District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

Records the grant of 5 *marturs* of land for maintaining a feeding house and for clothing of students and for maintaining water shed. The donor's name is not given.

No. 143

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 75.
Place : Somavaram, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on a pillar in Somappa temple. Records the gift of 2 marturs of land by Uttama Ganda Bhimanatha for the God Svayambhu Somanatha for the merit of Irana and himself.

No. 144

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 87.
Place : Hanumkonda, Warangal District.
Dynasty : …….
Reign of : …….
Inscription date : ……..
Language : Telugu.

This record is on a pavement slab, in Ram Mandir. Records the construction of Narasimha by Sridhara-yogi in Anumakonda.

No. 145

Reference : A Catalogue of Inscriptions copied upto 1964.

Page No : 134 to 135.
Place : Kolanupaka, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on the left side of the entrance of the Somesvara temple. Dated Saumya year. Records a gift by somebody for the merit to Vira Siva guru Santa bhikshavrtti Swami and to the god Somesvara (not clear). It mentions Bhandari Tippana.

No. 146

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 136
Place : Kolanupaka, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu and Kannada.

This inscription is in the library compound. Records the gift of 50 goats by Udayana Choda *Maharaja*. Other details are not clear.

No. 147

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 142
Place : Ghanpur Fort, Mahbubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on the door jamb of the ruined temple on Alipet hill. Reads as "Malik Sekhanugaru ettincina Uttarasi". This means that Malik Sekhanu has constructed the upper lintel of the door. The name seems to be of a Mussalman.

No. 148

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 142
Place : Ghanpur Fort, Mahbubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

On the other side of the door jamb of the ruined temple on Alipet hill. Records as “Paramanandanuparma tam Paradesi Kanoba Sri”.

No. 149

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 143 to 144.
Place : Indreshan, Karimnagar District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Sanskrit.

Mentions that some Sankara Viracharya Bhatta has installed Ganapati (image).

No. 150

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 145.
Place : Bijanepalli, Mahbubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : …….
Language : Telugu.

Dated Trana, Jyestha ba. 7. Records the lease deed of a land, executed by Malla Reddi, Deshmukh to Ovi Ranganna. The boundaries of the land are mentioned.

No. 151

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 149
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Archaic and Telugu.

This inscription is on a bathing ghat. Reads as “Svasti Sri Brahma Chulamani Nityabhataranthane”.

No. 152

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 149
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Archaic and Telugu.

This inscription is on a bathing ghat. Reads as "Sameya Ratyati" and "Sri Devara depambu Samsarabhita”.

No. 153

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 149
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Archaic and Telugu.

This inscription is near the main temple. Reads as “Svasti Sri Savadani Chandisvara gora Vaddhaku gosti proli Kandakundugu icche”.

No. 154

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 149
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Archaic and Telugu.

This inscription is on a bathing ghat and reads as “Bhutavyadi Chiyuri rendu” and “Durjanavi”.

No. 155

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 143 and 144.
Place : Indreshan, Karimnagar District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Sanskrit.

Mentions that some Sankara Viracharya Bhatta has installed Ganapati (image).

No. 156

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 152 to 153
Place : Yeleswaram, Nalgonda District.
Dynasty : ……..
Reign of : ……..
Inscription date : …….
Language : Telugu.

This inscription on Kazana building, Golconda, records a gift of the village Kambalapally to Yelesvara Deva by Govinda Malleti.

No. 157

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 153.
Place : Yeleswaram, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription on Kazana building, Golconda, records a gift of a garden in the village of Racheha Mallanipally and the village Narapapally to Yelesvra Deva by Anugu- Kamaraju (Perhaps of Palnadu Haihaya Family).

No. 158

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 153.
Place : Yeleswaram, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription on Kazana building, Golconda, records the gift of the village Tekulapally to Yelesvaradeva by Tribhuvana Pendera Manma Deva *Maharaja* who was a *Mahamandalesvara.*

No. 159

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 154.
Place : Yeleswaram, Nalgonda District.
Dynasty : ……..
Reign of : ……...
Inscription date : ……
Language : Telugu.

This inscription on Kazana building, Golconda, records a gift of the village Velpunuru to Yalesvara Deva by Podukanuri Siddiraju (?).

No. 160

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 154.
Place : Yeleswaram, Nalgonda District.
Dynasty : ……..
Reign of : ……...
Inscription date : ……
Language : Telugu.

This inscription on Kazana building, Golconda, records a gift of the village Kalanjari in Sindavadi-one thousand by the Mahapradhani Samba Pandita for the merit of Simhana Deva Maharaja. The gift is intended for maintaining *anga ranga bhogas* to Yelesvara Deva and a feeding house.

No. 161

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 155.
Place : Yeleswaram, Nalgonda District.
Dynasty : ……..
Reign of : ……...
Inscription date : ……..
Language : Telugu.

This inscription is on Khajana building, records a gift of land to Yeleswara Deva by Dori Setti.

No. 162

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 156.
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……..,.
Inscription date : …….
Language : Telugu.

This inscription on Khajana building, Golconda, records a gift of half of his property to Yeleswara Deva by Nayana Boyini for the merit of his parents. The remaining half is given to his son.

No. 163

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 156.
Place : Yeleswaram, Nalgonda District.
Dynasty : ……..
Reign of : ……...
Inscription date : ……..
Language : Telugu.

This inscription on Khajana building, Golconda, records a gift of 50 goats for a lamp to Yelesvara Deva by Chenagati Boyundu for the merit of his parents.

No. 164

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 156.

Place : Yeleswaram, Nalgonda District.
Dynasty : ……..
Reign of : ……...
Inscription date : ……..
Language : Telugu.

This inscription on Khajana building, Golconda, records a gift of 25 cows for a lamp to Yelesvaradeva by Nelluri Manuma Siddhi Raju.

No. 165

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 157.
Place : Yeleswaram, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription on Khajana building, Golconda, dated 705 ? Kilaka. This date is very much doubtful. Contents not clear. Mention the names of Sivalakodakanna, Bhimaraju, Pungala *Pergade,* Turukaraju, Bhimaraju.

No. 166

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 158.
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Telugu.

Last portion of a broken piece. Only implicatory verses are available.

No. 167

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 158.
Place : Yeleswaram, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Telugu.

This inscription is near to bathing ghat, records one by name Mellacheruvu Venkaya son of Kamabhatu pays his homage to Kalabhairava daily after taking his bath in the Prayagakunda, probably some place in the bathing ghat.

No. 168

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 16 and 40.
Place : Palampet, Mulugu Taluk, Warangal.
Dynasty : ……
Reign of : …….
Inscription date : …….
Language : Telugu, Sanskrit, Nandinagari and Grantha.

This inscription is on the western wall of the hall of the Ramappa temple from Palampet, engraved in Nagari, Telugu and Grantha, mentions Vibhuti Gauraya of Machirajupalli in Orugallu as a devotee of the *Panditaradhya*, i.e. the celebrated Saiva teacher Mallikarjuna-panditaradhya. An incomplete version of this inscription exists in the Thousand-pillared temple at Hanumakonda (A.R. Ep., 1957-58, No. B 26). A linear sketch of the said devotee is engraved in the centre of the slab bearing our inscription. Similar inscriptions found at Musalimadugu and Panem (Kurnool District) and Banavasi (North Kanara District) give the same contents in different scripts including the regional one (A.R. Ep., 1926, p. 116; 1935-36, B.K. No. 128).

(Also)

Reference : Archaeological Survey of India, Annual Report on Indian Epigraphy 1958-1959
Page No : 40
Place : Palampet, Mulugu Taluk,Warangal.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Sanskrit and Telugu, Nandinagati and Grantha.

This inscription is on western wall of the hall of the Ramappa temple. The labels mention Vibhuti Gauraya of Machirajupalli in Orungallu, a devotee of Panditaradhya.

No. 169

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
Page No : 56.
Place : Alampur, Mahbubnagar District.
Dynasty : …….
Reign of : …….
Inscription date : ……..
Language : Telugu.

This inscription is on a slab in the museum. Dandesani, wife of Samanta Mayulayya, made a gift of 14 sheep to god Brahmesvara of Alampur for the maintenance of a perpetual lamp. Bhupala-pandita was the recipient of the gift, in characters of about the 13th Century.

No. 170

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 51.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : ……..
Language : Sanskrit and Kannada.

This inscription is on the dwajasthamba in front of Someswara temple. Records the renovation of the temples in Kollipaka and the setting up of the *makaratorana* by Gosaranarya who claims to have obtained the fiefdom of Kollipake and the office of *dandadhisvara* from Simhachakresvara. *Senabova* Chavundacharya wrote the record. In characters of about the 11th century.

No. 171

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 26.
Place : Maguru, Khammam District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Sanskrit and Telugu.

This inscription is on a stone pillar set up by the side of the Sitarama Swamy temple. Damaged at the beginning. Records the construction of the *Trikata* temples of Kesavadeva, Süryadeva and probably of Mallikarjuna-mahadeva. Also records the endowment of two gardens, as *devadatti*, one containing 2,000 palmyra trees and the other containing 100 coconut trees to the east and south of the temples respectively for worship and food-offerings *(havi-bali-archana)* of the deities and the construction of a tank to the north of the village and quarters for the *mahajanas* to the east of the temples. *Mahamandalisvara* Raya Mummadi Duggaraju is stated to have endowed 3 *marturus* of wet-land behind the tank and 3 *puttis* of land on the western bank of the same tank for the worship and food-offerings of Mallikarjuna-mahadeva of the Trikuta temples.

No. 172

Reference : Department of Archaeology and Museums, Andhra Pradesh. Annual report on Epigraphy, 1967.
Page No : 126 and 127
Place : Manthena, Karimnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..

Language : Kannada.

This inscription is on a stone lying on the bank of Bokkalagunta. Fragmentary. Illegible. Mentions certain titles as *Subhaga Kandarpa Subha [ta Narayana].....*

No. 173

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual report on Epigraphy, 1967.
Page No : 126 and 127
Place : Jallipalli, Khammammet District.
Dynasty : …….
Reign of : …….
Inscription date : ……..
Language : Telugu

This inscription is on a boulder by the side of the tank on the hill. Dated [Vya]ya ? Sravana su. 11, Thursday. A votive label. Mentions certain Bellamkonda Vutapayya and Yadavalli Mallisetti.

No. 174

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual report on Epigraphy, 1967.
Page No : 126 and 127
Place : Jallipalli, Khammammet District.
Dynasty : …….
Reign of : …….
Inscription date : ……..
Language : Telugu

This inscription is on a boulder by the side of the tank on the hill. A label mentioning the temple of the god *Tripurantaka Deva.*

No. 175

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual report on Epigraphy, 1967.
Page No : 136 to 137
Place : Mattewada, Warangal District
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Kannada.

This inscription is on a stone near the Bhogeswara temple. Mentions certain Jain Ascetics of Kondakunda line and Tribhuvana Chandra a disciple of Govardhana. Some gift of the former is stated in the end.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 40
Place : Mattewada, Warangal District
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Sanskrit and Kannada

This inscription is on a red stone pillar lying in the Bhogeswara temple. Refers to the setting up of the *nisidhi* pillar for the Tribhubvana Chandra Bhattaraka of the Mulasamgha and Kondakundanvaya.

No. 176

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 29
Place : Bhasia, Mudhol Taluk, Adilabad District.
Dynasty : …….
Reign of : Mahamandalesvara Ranaka Devapala.
Inscription date : ……..
Language : Sanskrit and Nagari

This inscription is on a slab fixed on a pillar in the temple of Mahadeva. Records the *dharmakarya* of [Na]gama-ravuta, a subordinate of Devapala. In late characters.

No. 177

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No : 36
Place : Adavisomanipalle, Manthani Taluk, Karimnagar District
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a rock above the rock-cut temple in the forest about two miles from the village. Damaged and worn out. Seems to record in characters of the 11th century, an endowment (details not specified) for the provision of offerings and lamps to god Ramisvaradeva by Muchcha-reddi. On the side wall in the Siva temple are engraved the letters *ya(ja)na* and a curved line by the side measuring a span in length.

No. 178

Reference : Archaeological survey of India, Annual Report on

Indian Epigraphy for 1958-59.
Page No : 37
Place : Barulla, Manthani Taluk, Karimnagar District
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a pillar near a well near the group of temples in the forest. Mentions Panditaradhya, Chenna Virayya and Peddisetti Mallayya as probably connected with the construction of the well. In late Characters.

No. 179

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
Page No : 60
Place : Bichkunda, Madnur, Nizamabad District
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a slab built into the wall of Mahadeva temple. Records the obeisance of Maddaya-Reddi to the linga installed by Gamgaya-Reddi, son of Nagaya-Reddi. In characters of about the 16th century.

No. 180

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 48
Place : Velturu, Sangareddy Taluk, Medak District.
Dynasty : ……
Reign of : ……
Inscription date : …….
Language : Kannada

This inscription is on a slab built into the wall of the Anjaneya temple. Top portion broken and continuation lost. Mentions *mahapradhana* Pampapermanandi and his wife Jakkaladevi and seems to refer to Pottalakere. In characters of about the 11th Century.

No. 181

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 51
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : ……
Reign of : ……

Inscription date : …….
Language : Telugu

This inscription is on a pillar in front of the Somesvara temple, dated Saumya, Margsaira ba. 11, Monday. Records a gift of the *varttana* by Chenura Virayya of Ramagiri for burning lamps in the temple of Somesvara for the merit of Santa-Bhikshavritti Ayyavaru. In Characters of about the 15th century.

No. 182

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 51
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Kannada.

This inscription is on a sculpture depicting a man riding over an elephant (Museum No. 8). Seems to record the death of the mahout (*madvanta*) Annayya and probably others, in a fight. In characters of about the 12th century.

No. 183

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No : 55.
Place : Bodhan, Nizamabad District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Sanskrit and Kannada.

This inscription is on pillar no-1 on the top of the fort to the north of the old village. Records the death (through *samadhi*) of Subhanandi, disciple of Devendrasiddhanta-munisvara. In characters of about the 11th century.

No. 184

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 25.
Place : Dendukura, Madhira Taluk, Khammam District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a stone set up in front of the Anjaneyaswami temple. Records the grant of land of 2 *marturu* in extent by *Mahamandalesvara* Manma Chagi Ganapayarajul to god Kesavadeva of Kakolanu. In characters of the 13th Century.

No. 185

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 25.
Place : Inagali, Madhira Taluk, Khammam District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a stone pillar lying by the side of the Anjaneyaswami temple. Partly affected. Begins with a verse stating that the record was issued by a devotee (name lost). Seems to record the sale of lands in certain localities in some villages such as Jayanti, Mavinda and Duggarela. In characters of about the 15th century.

No. 186

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 26.
Place : Madhira, Khammam District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on stones fixed into the wall, right of entrance into the central shrine in the Rama temple. Partly built in. seems to record the grant of lands in certain locations in villages such as Gumduru, Penumganchiprolu and Kambamupadu. In characters of about the 14th century.

No. 187

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 27.
Place : Rompalli, Khammam District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a sandstone slab lying on the bund of a tank locally known as Buchchireddipalem-cheruvu. Damaged and worn out. Seems to refer to a grant of land. Mentions Sarinayaka in line 3. In characters of about the 15th century.

No. 188

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 27.
Place : Kuchanpalli, Medak District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on gong hung in the Vira-Hanuman temple. Records the gift (obviously of the gong) to the deity (name not clear) by Gamgga-Sivvayya of Kuchanapuri. In late characters.

No. 189

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 27.
Place : Kuchanpalli, Medak District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on the bell hung in the *antarala* of the Utaavaavami-nilayam in the Venkateswara temple. Records the gift (obviously of the bell) to the deity by Krishna-raju, the youngest son of Achyuta-raju who seems to belong to [Avanura]-gudemu. *Tuluka Sirasilla, Jilla* Karimagaram.

No. 190

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.
Page No : 27.
Place : Kuchanpalli, Medak District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a Metal cover over the lintel of the *sanctum-sanctorum* of the Venkateshwara temple. States that it (the metal cover) was provided for the door (of the temple) of the deity by Gathgga-Sivvayya, a devotee of [Cha]apalli-svami and a resident of Setupalli in Samgareddi.

No. 191

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1973-74.

Page No : 28.
Place : Cherlapalli, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : ……
Reign of : ……
Inscription date : ……
Language : Telugu.

This inscription is on a rock to the proper right of a small shrine in the hill called Anesvarammagutta. Damaged. Records the consecration of Sri Svayambhu Trilochana Mahadeva and the construction of a temple by Ereyana-peggada of Kodiyachinta and registers some grant for the merit of his parents Medasani and Trilochanapeggada and his minister Kanduri Odayanachoda-maharaja. In characters of about the 13th century.

No. 192

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No : 45.
Place : Venkatapur, Warangal District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on a broken pillar near the Panchayat office. Damaged. Records a certain *Padalu* Ketaya made a grant of land of 5 *maruturu* after exempting it from (the tax) *nirohari* for the lamp and food-offerings to Cheru-Mallikarjuna while Gundemraju of Madhavararma-vamsa was ruling. The gift is stated to be a *sarvamanya*. In characters of about the 13th century.

No. 193

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
Page No : 18.
Place : Kusumanchi, Khammam District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription is on a pillar of the Siva temple about one K.m from the village. Refers to the construction of the goddess (probably of the Siva temple) by Ydavalli Pina-Narasimhudu. In characters of about the 17th century A.D.

No. 194

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
Page No : 43.

Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on two faces of a Naga slab lying near the Mutyalamma temple. The first face of the inscription states that Mallaya-nayaka, a chief belonging to the family of *Mattur* made gifts of lands to Kriyasakti-pandita, a worshipper of the deity Somesvara. Also registers the gift of one *putti* of Koyya, a worshipper of the deity Vishnu, the second face of the inscription states gifts to the deities Nakaresvaradeva, Vishnu and Svayambhudeva on the day of *Uttarayana-sankramana.* The names of the recipients of the gifts are referred to.

No. 195

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
Page No : 43.
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on another slab lying near the Mutyalamma temple. Damaged. Registers the gift of lands for the food-offerings to be made to different deities *viz.,* Nakaresvara deva on the day of *Uttarayana* Vishnudeva and Svayambhudeva. It is stated that Kriyasakti, Kommana and Chandrasekharapandita, the worshippers of the above mentioned deities, undertook to maintain the gift. It also refers to the names of the recipients of the lands endowed.

No. 196

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
Page No : 43.
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on broken pieces lying in the compound of the Mutyalamma temple. Broken and incomplete. The extant portion of the record gives an eulogy of the chiefs, Gangapalli Malinayudu and his brother. A number of *brahmins* belonging to different *gotras* are referred to as *gramasvamis* of the village. In characters of the 12th-13th centuries A.D.

No. 197

Reference : Archaeological survey of India, Annual Report on

Indian Epigraphy for 1986-87.
Page No : 43.
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on another slab on the Mutyalamma temple. States that a certain Mallenayaka raised *nallillu* (houses) to Bayyabhatlu of Svayambhunatha-Somesvara and granted two *puttis* of land as *vritti* in the village Peruru for the merit of his parents on the day of solar-eclipse in the month of Ashadha.

No. 198

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
Page No : 45.
Place : Peruru, Warangal District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on the left side on the *mandapa* of the Siva temple. States that Kacheboya and Malleboya, the *aruvana-kampulu* undertook to measure ghee for the maintenance of lamps to the deity Modukula Ramanathadeva. In characters of about the 13th century A.D.

No. 199

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
Page No : 45.
Place : Rampur, Warangal District.
Dynasty : …….
Reign of : …….
Inscription date : …….
Language : Telugu.

This inscription is on a pillar lying near the tank outside the village. Incomplete. Records the gift of two *maruturus* of land as *vritti* by Nambipeddi. The lands are situated to the west of Bhogasamudram.

No. 200

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1973-74.
Page No : 31.
Place : Rajupeta, Nalgonda District.
Dynasty : ……..
Reign of : ……..

Inscription date : ……..
Language : Telugu.

This inscription is on a pillar lying in a field belonging to Peraka Lokani Guravayya. Records the gift of land offerings to the deity Poledeva by Mailama-mahadevulu, wife (*phalabhogabhagini*) of Gokarnachoda maharaja, constructed by Katti-raddi at Eypuru. It also records the gift of three flower-gardens to the same deity by Katti-raddi. In characters of the 13th century.

No. 201

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
Page No : 18.
Place : Kusumanchi, Khammam District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription is on a broken pillar (No. 2) lying before Ganapesvara temple. In six fragmentary pieces. Refers to family name Kakti and registers a gift of land after purchase, to the deity Gopinatha of Kuchamanchi. Also specifies the provision of *vrittis* made over to the same deity and refers to the *vira-Bamjiya dharma-pratishta charya,* a person by name Badanu, lake of Kuchamamchi and Katamaradikaluva (details lost). In characters of the 12th-13th century A.D.

No. 202

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
Page No : 14.
Place : Gattu-Tummana, Mahabubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu and Sanskrit.

This inscription is on a pillar in the Ramalingeswara temple on a hillock. Incomplete. Mentions the village Machirajupalli near Orugallu and also Panditaradhya, a resident of Srigiri Sringa. In characters of about the 13th Century A.D.

No. 203

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
Page No : 14.
Place : Godal, Mahabubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu.

This inscription is on a stone kept in the compound of the dilapidated Siva temple. Damaged. Seems to record the gifts of lands situated in different places by Madanginayaka to Sankudechavada. In characters of about the 11th century A.D.

No. 204

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
Page No : 15.
Place : Godal, Mahabubnagar District.
Dynasty : ……..
Reign of : ……..
Inscription date : ……..
Language : Telugu and Sanskrit

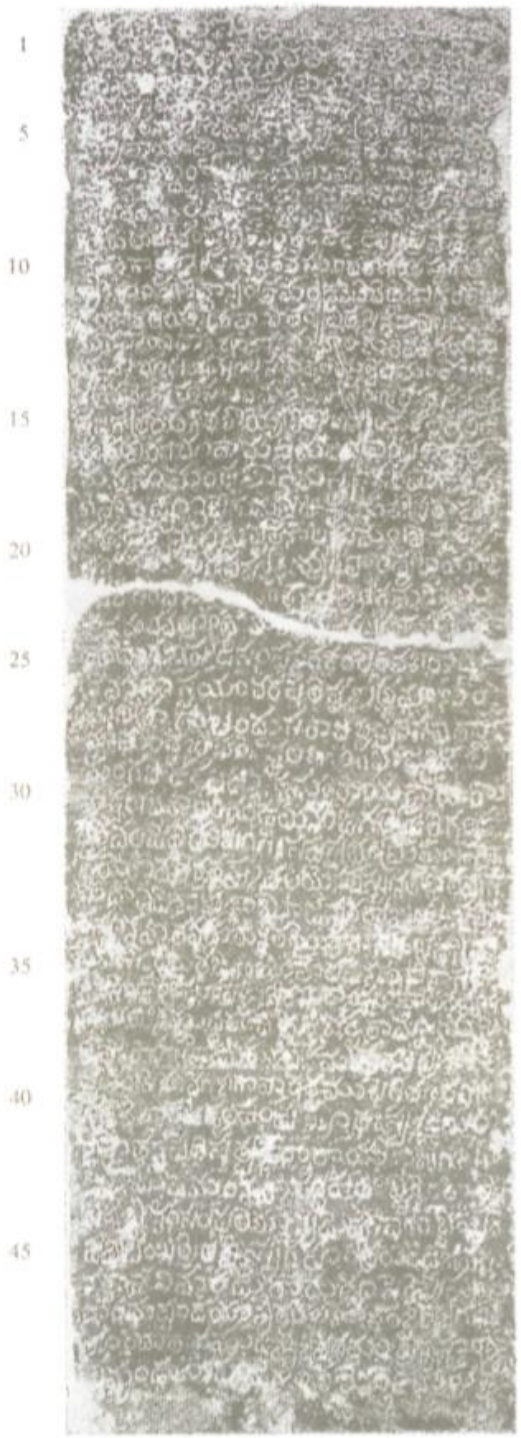
This inscription is on a left side pillar kept in the compound of the dilapidated Siva temple. Mentions a certain individual by name Vibhuti Gauraya born in Machirajupalli near Orugallu who was a servant of the household of Panditaradhya, a resident of Srigiri Sringa. In characters of the 13th Century.

……

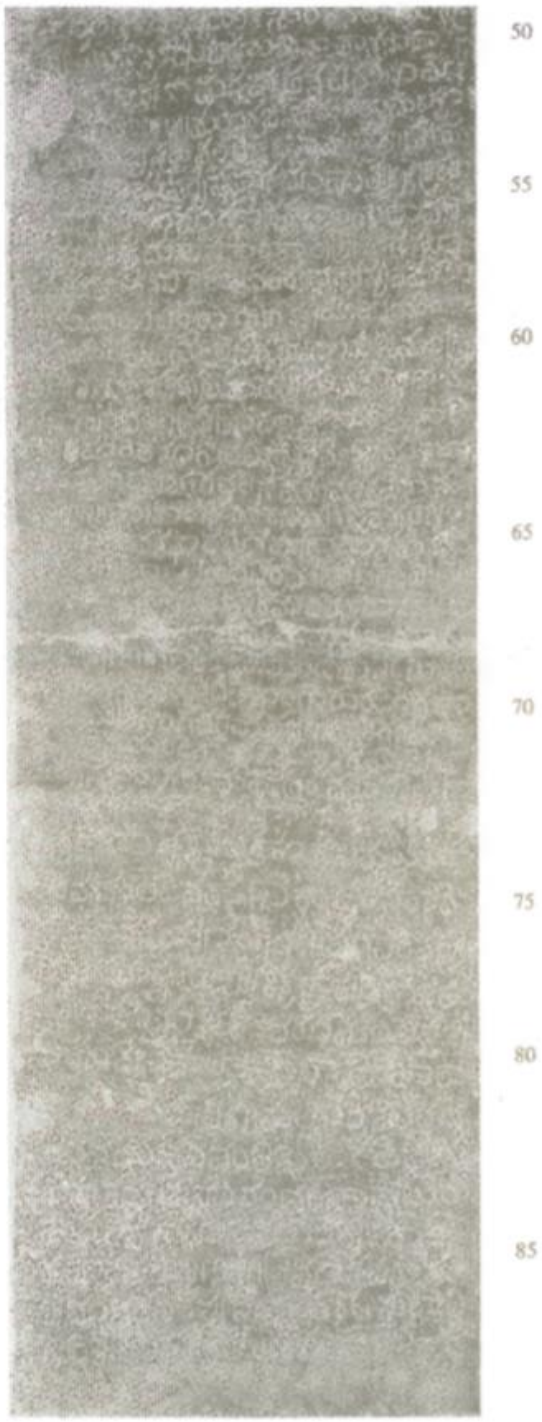
Plates of the Inscriptions

Plate No-1 (Ainavolu Inscription of Anapota Nayaka) Inscription No-5

First Side



Second Side



Third Side

Fourth Side

Plate No-2 (Rayavaram Inscription of Racherla Anavota)
Inscription No-14

First Side

Second Side

Third Side

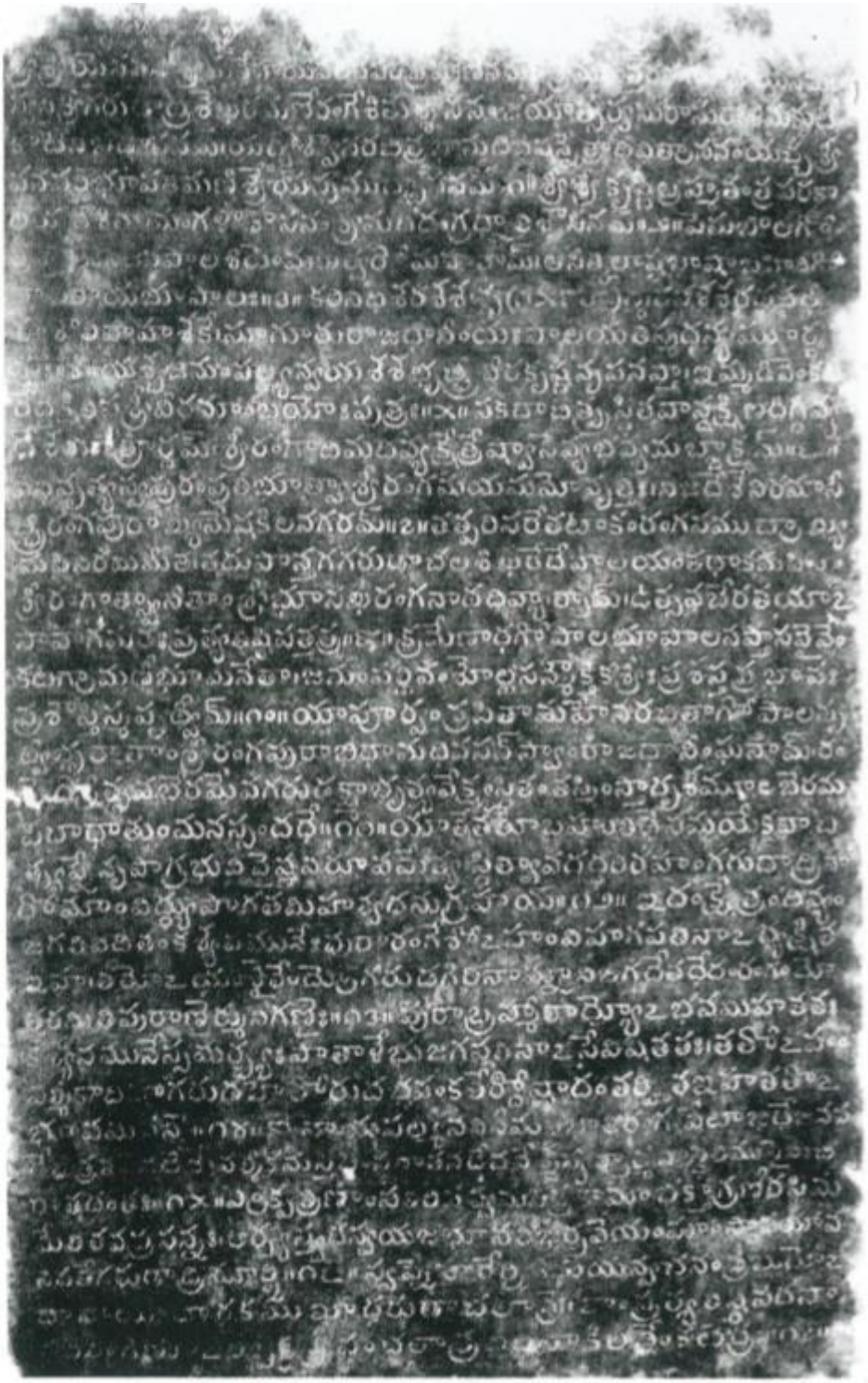
Plate No-3 (Darapalli Inscription of Allauddin Bahmani)
Inscription No-35

First Side

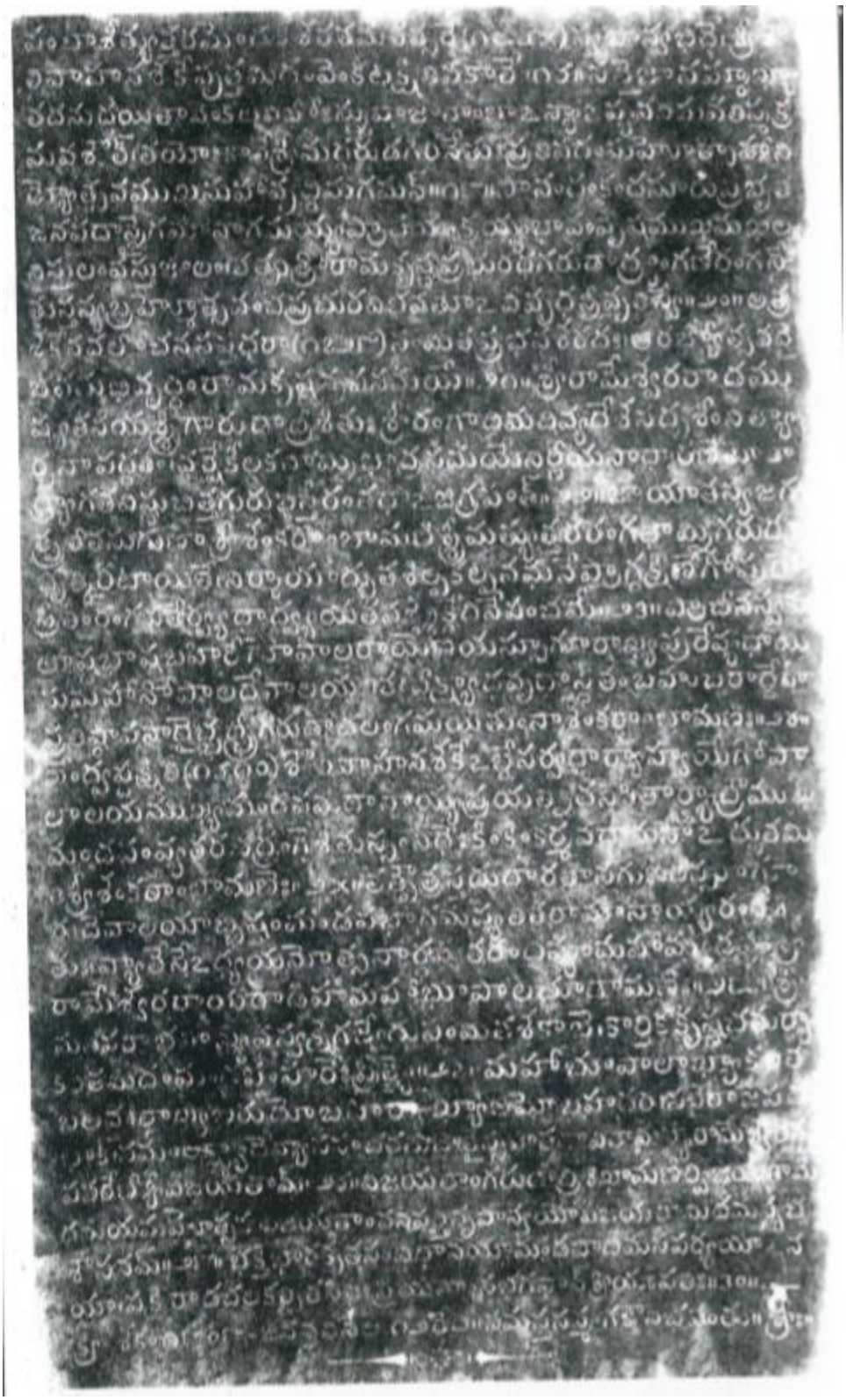
Second Side

Plate No-4 (Sri Rangapuram Inscription of Rajas of Wanaparthy)
Inscription No-1

First Side



Second Side



.....